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181253

HISTORICAL FACTS ABOUT JAINISM.

A REPLY

LALA LAJPATRAI

WITH APPENDIX

PUBLISHED BY

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Hony. Secretaries,

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PREFACE.

In submitting this publication to the consideration of the public in general particularly to those who seek to know the "*Historical facts about Jainism*" we would be careful to explain that this attempt has been made solely with the object of furnishing historical proofs in support of objections raised by the Jains against several baseless attacks on Jainism laid down by *Lala Lajpatrai* in his Vernacular publication i.e. History of India.

In view of the absence of a good concise History of India in Urdu Language, *Lala Lajpatrai* thought of writing such a history and after strenuous efforts as he states, he could compile a book that can be useful for students.

In his preface to the book, he states that "the contents should be free from exaggerations and they should also be impartial, common and authoritative." It is probable that *Lalaji* may have either forgotten this principle or in view of his ardent admiration for the religious school to which he belongs he may have been led to put forth some biased and unfounded notion regarding Jainism.

The publication of *Lalaji's* book created a commotion among the Jains and, as stated by *Lalaji* himself, he received several protests from the Jains. The Jain Association of India took up this matter and addressed the following letter to *Lalaji*.

11th October 1923.

To,

SHRIYUT LALA LAJPAT RAI,
LAHORE.

DEAR SIR,

It is brought to the notice of this Association that in your book "Bharat Varshaka Itihas" you have made some reference about "Jainism."

We find that you have misrepresented several points concerning Jainism, therein. Hence we will like to know what books of reference regarding the Jainism, you have relied upon for your information.

On getting the above information, this Association intends writing to you pointing out statements to which exception is particularly taken by the Jain Community.

Awaiting an early reply,

Yours faithfully,

(Sd.) MAGANLAL M. SHAH.

(Sd.) MANILAL S. JAVERI,

Hon. Secretaries.

LALAJI in reply stated as under:—

SOLON.

16-10-23.

DEAR SIR,

Your letter No. 159 dated 11th October on behalf of the Jain Association to hand for which I thank you. Having received several communications from other Jains on the same subject I have replied to one of them at some length and have published the reply in a recent issue of a vernacular Punjab daily called the "Bande Matram." In that reply I have admitted one or two mistakes and have offered to correct them in the next edition. The mistake is one of language and not of opinion. As regards other statements of which exception has been taken I have offered to publish a brief note as to the Jain Doctrines which may be prepared and sent to me by a representative Jain Association like yours. Hoping it will meet your approval,

I remain,

Yours sincerely,

In the meantime the association addressed circular letters to the leading Munirajas and other gentlemen and sought their opinion in the matter. Many of them sent in their replies.

The statement published by Lalaji in the "Bande Matram" referred to by him in his letter appeared in Hindi and its translation is as under.

I.

LALA LAJPAT RAI'S REPLY TO JAINS.

Various leading Jains sent letters to Lala Lajpat Rai objecting to his remarks made in his History of India, on Jainism, including a letter from Lala Teekchand Jain, Hony, Secy. of Punjab Jain Sabha Jagindiala Guru Distt., Amritsar. Lalaji has replied to him as follows and has sent the letter to us with a view to publish some for the information of all the Jains as to the position of Lalaji and to avoid the necessity of replying to individual.....Editor, "Bande Matram" 14-10-23.)

— — — — —

DEAR SIR,

I received your letter a few days back. As I was ill during the last days and at the same time busy in different ways I could not reply it earlier. I hope you would excuse me.

I am sorry to hear that my views have wounded the feelings of the Jains. I need not assure you that I have not written this History of India under prejudice for some special religious society nor have I done so with the aim of spreading a special doctrine. I have expressed such thoughts only as I thought to be correct honestly and fit to be mentioned from the historical point of view.

I praise the renouncing spirit of the Jains and their doctrine of "Ahimsa." But still I think that the teachings of Buddhism and Jainism have been partly responsible for the political degradation of India.

I have framed this opinion after full consideration. I don't see it easy to change until and unless I am supplied more sound information to convince me of the otherwise.

historian it is impossible to see anything with the same eyes as those of a sect see with reverence and faith. History does not always attach to such traditions the same importance as the people of the sect related to, do.

Yes. But if there is anything in my History contrary to the actual religious doctrines and which has been a cause of trouble to you people, I am ready for compensation and the best way to reach it is, I think that you may send to me a brief contradiction not more than a page of my book, which I will publish on your behalf in the second edition of my book.

But this must always be kept in view that my account of Jainism is the popular belief and not in accordance with any special sect. Therefore the contradiction should also be based on this very principle.

You have not mentioned any special objectionable sentence in your letter but Lala Ugarsain Jain of Barant has drawn my attention to some running as follows:—

1. The 24th. Tirtharkara founded a new religion.
2. The teachings of the Buddhism and Jainism have been to some extent the causes of the political degradation of India.
3. Jainism resembles Buddhism in many of its teachings.
4. Jains openly deny the existence of God.
5. This had its origin side by side to Buddhism.
6. It is cowardice to be a Jain.
7. The treatment accorded by the Jains towards the humanity is a very severe and cruel act.

In the above the first sentence is not my own but nearly all the authentic historians of the world say so. Therefore from historical point of view I admit it to be correct. Like you that Buddhists say that their religion is eternal yet Sakya Muni Gautama is believed to be the founder of this religion.

2. I have realised this conclusion after full consideration and I am not prepared to make any alteration in this respect, as I have said before, unless I be supplied with more sound information.

3. This is not only the opinions of the historians but also the popular belief. Jains may have different opinion but it is not essential that every historian should bow to their opinion.

4. If I receive a contradiction I shall be glad to publish it in the foot note. But it should be clearly stated if that is the general belief or of one particular sect.

5. This is also the opinion of several historians.

6. This sentence referred to runs thus:—The chief moral principle of the Jains is non-injury but they have given it so much importance that in the eyes of some it is cowardice to be a Jain. But learned Jains do not take it to be a sin to fight in a religious war.

It is clear that the above is related to a few persons only and therefore is not so important as Lala Ugarsain thinks it to be. My views regarding the Jain Monks can be known from the following :—

Jain Monks are more righteous, more renouncing, selfless and more disinterested when compared with the Sadhus of all other religions.

7. I would be glad to delete this sentence as I don't think it proper that the whole should be taken to task for the wrongs of the few. This sentence was written by mistake but the sense which can be taken it to mean was not at all before me.

My object was that Jains have gone so far in this principle of non-injury (ahimsa) that they have ignored the rights of the humanity while defending those of the other creatures.

In the end I deem it proper to say also that different histories are being written in the world, some accept them and some do not. It is due right of the latter (and they use it) to criticise the history and put the defects in it before the public and to give also some time for the author to ratify the discrepancies. But it is never heard that attempts were ever made to influence the author by undesirably passing resolutions against him. Such behaviour is a bar in the way of independence of thought and a hindrance for the new things to be brought into light. Therefore I wish that you may gladly criticise the defects in my history and I shall gain from it. But I don't think it desirable that a popular community like you should try to reach this end by passing resolutions, which can be attained

As I have received numerous letters therefore I think it proper that a copy be sent to the press so as to avoid trouble of replying individually.

N. B.—I have cleared my position as to your objections and I am not prepared to discuss the matter any longer.

Your Well-wisher,

LALPATRAI.

In view of this public discussion and in accordance with the desire of Lalaji, the Executive Committee of the Association decided to prepare a statement refuting the allegations laid against Jainism and put before the public the historical facts regarding it. For this purpose, a sub-Committee was appointed with powers to add to their number.

Mr. Mohanlal Bhagwandas Jhavery, (Hons.) B.A., LL.B. Solicitor was entrusted with the work of collecting necessary information and preparing a draft for the statement.

The Draft thus prepared by Mr. Mohanlal after referring to a large number of books was considered and revised by the sub-committee at its several meetings and was approved for submission to the Executive Committee which adopted the same for forwarding it to Lalaji and publishing for the public information.

According to this resolution, this small treatise expounding the historical facts about Jainism is placed before the general public, with hopes that it will be useful to the writers of History in future by way of supplying correct information about one of the ancient religions of the World.

Before we conclude, we should not forget to express our sincere thanks to Messrs Mohanlal B. Jhavery and Mohanlal D. Desai for the pains that they have taken in preparing and revising this statement and also to Mr. Hiralal Amritlal Shah, B.A. for facilitating our task by supplying us rare and unavailable publications.

THE	}	MAGANLAL M. SHAH,
JAIN ASSOCIATION OF INDIA,		MANILAL S. JHAVERI,
Pydhonie, Bombay, 3		HONY. SECRETARIES.

P. S.—The most important part of the treatise is the Appendix in which all the authoritative statements are brought together.

The Readers are requested to note that small type in the body of the treatise refer to the numbers of the notes appearing in the Appendix.

THE JAIN ASSOCIATION OF INDIA.

Pydhonie, Bombay, 3

October, 1925.

To

SHRIYUT LALA LAJPATRAI,

L AHORE.

Re. Your Publication "Bharatvarshaka Itihasa."

DEAR SIR,

In continuation of our previous letter, we beg to send you herewith certain authoritative statements in point, being extracts from writings of well-known European and Indian Scholars and a collection of opinions and writings of non-Jains published in bookform by Muni Shri Amarvijayji Maharaj and a Treatise by Shrimad Buddhisagar Suri.

WANT OF REFERENCES.

We regret that you have not been pleased to furnish us with any references on which your opinion as expressed in the "Bharatvarshaka Itihasa" has been based. If the same had been furnished to us, we would have been afforded an opportunity to examine the same. But in their absence we have to consider the opinion expressed therein as your personal opinion.

GENERAL REMARKS.

Adverting to your article in the "Bande Mata-ram" referred to in your letter dated the 16th October 1923, it has been stated therein, "My account of Jainism is the popular belief....., and my knowledge is based on many authentic scholars." With due deference we state that our knowledge and intercourse with non-Jains lead us to think that your account is not the popular belief. The greatest portion of the Indian population is Hindu and they do not—as far as we know—hold your view¹. It is the Hindus who come in greater contact with Jains and have an opportunity of studying first hand their everyday life and its aspects—both practical as well as religious. We are not aware of any Hindu of merit holding your view. As for the "Authentic Scholars" referred to by you we are in the dark as you have not been pleased to name them. It is possible that by "popular belief" you perhaps mean the Puranic view or the view of some early European scholars who based their opinions on Brahmanic sources² or the Puranas, without any independent historical research. Your views seem to have been expressed by you without having recourse to materials which throw a flood of light on Jain history.

REFERENCES TO JAINISM.

The Vedas,³ Brahma-Sutra,⁴ the Maha Bharat,⁵ Shrimad Bhagavat and other Puranas,⁶

Yogavasishtha,⁷ Paninis⁸ Ashtadhyayi and ancient inscriptions of Kharvel⁹ and Mathura,¹⁰ as also the writings of eminent European¹¹ and Indian¹² Scholars and also of many Indian historians¹³ and prominent leaders such as Lokmanya Tilak¹⁴ and Mahatma Gandhi¹⁵ have completely exploded many of the mistaken notions.

Pandit Madan Mohan Malavia considers Jainism as ancient as the Vedic religion and has classed it as one of the three branches of Aryan religion.¹⁶

Lokmanya Tilak, you are aware, was not only famous as a great political leader but also as a great mathematician, scholar, philosopher and historian. He says—"Jain religion is as old as the Vedic religion and the Satyachara of Vedas is the same as Jainachara".¹⁷ Your said views were never the popular views but they seem to be the views of some European writers¹⁸ who wrote without taking the trouble of making independent search and without sifting any historical materials. Moreover, it seems, they did not make a special study of Jainism.

HISTORIAN'S DUTY.

Your duty as a historian, we submit, is to give expression not merely to personal opinions relying upon exploded myths but to genuine historic truths in light of the latest researches. It is not open to a historian to ignore the established

conclusions or recognised authorities¹⁹ on Jainism and the opinions of the prominent learned contemporaries of yours, without in the least attempting to controvert the same. It has to be kept in view specially when you happen to be writing about a great historic community and its religion. We do submit that when principles of a particular religion are set down as professed by the followers of that religion, they must be generally acceptable to them and must be based on what they consider to be authentic writings.

“KALPASUTRA.”

The Jains consider “*Kalpasutra*” amongst others as an authentic document and this has been proved to be of great antiquity and historical value.²⁰ You will find Lord Rishabha mentioned therein as the first Tirthanker *i.e.* Lord and Propounder of Jainism in this cycle, and not Parshwanatha the 2,3rd Tirthanker. It must be noted here that the Jains, unlike Hindus, are considered by Western Scholars as exact chroniclers of events of their time and are noted for giving mostly exact, detailed, and reliable historical information in all matters whether pertaining specially to them or not.²¹ Having regard to this, the Jain works could have been very well relied upon for requisite historic information pertaining to themselves and within their own sphere.

INJUSTICE TO JAIN COMMUNITY.

Matters in such case cannot be treated off lightly by relying solely upon impressions which others are likely to consider as being biassed owing to the religious proclivities of the writer who is known to follow a different religion. We would gladly refrain from taking your views in that light ; but we urge that the Jains as a community would feel so when your views appear to be opposed to the historic materials mentioned above. We do feel that even if you had any materials to base your present view, before lending your name to and endorsing a view, palpably unacceptable to Jains, you should have at least consulted some Jain Scholars thereon to have both the pros and cons before you ; or should have personally sifted all the available historic materials. Without doing so you have done injustice to the Jain Community by giving currency to views which are unfounded, and thus irreparably casting slur on them and their religion.

Here the question of one being entitled to independent thinking and courage of opinion does not arise. What you propose to write is history and not personal views. As it is, various statements made by you are not history : and are altogether contrary to facts. We would but cite a single instance how your methods have let

SELF-CONTRADICTION.

On the one hand you say that the Jain religion was started by Shri Mahavira about the time Buddha religion came into being, and on the other you say that Shri Mahavira mixed himself up with followers of Shri Parshwa. The effect is that you yourself accept that the Jain religion had started prior to Shri Mahabira and that Shri Parshwa was a historic personage. You have thus fallen into self-contradiction. No value can ordinarily attach to such irresponsible statements, but coming as they do from a person of your repute and political prominence, there is no alternative but to have them rectified and recasted in accordance with established facts.

MISSING JACOBI.

In the preface to the second edition of your book you have stated that you have been more or less a compiler rather than an independent historian and that you do not claim to have made original research or investigation. It also appears that you have mostly relied upon Vincent Smith and E. B. Hevell in writing your history. Now Dr. V. Smith, it ought to be remembered here, has been much criticised for want of historic insight.²² It also appears that in writing about the Buddha-Jaina period you have additionally relied on T. W. Rhys Davids who has made a special study of Buddhism but not of Jainism and has a predilection for Buddhism.²³ You

also cite the opinion of Dr. Jacobi on the date of Nirvana of Shri Mahavira. We do not then understand how you happen to miss Dr. Jacobi's recognised views on the date of the rise of Jainism.²⁴ If you did not really miss them, may we know how, without any attempt at discussing or controverting the opinions of such a renowned Scholar, who is respected all round as a great authority on Jainism, you happen to express same antique and exploded views without even naming a single authority in support. What we think is that you have been over hasty in adopting opinions of historians who do not claim to have any special knowledge of Jains or Jainism, and you have expressed secondhand views. It may be that all the works on Jainism may not have been available to you owing to certain limitations in which you happened to be, but even then the writings of Dr. Jacobi alone to whom you allege to have referred on the point of the date of Nirwana of Lord Mahavira would have cleared all shibboleths about Jainism. It is extremely to be regretted that of all, you missed works of Dr. Jacobi.

ORIGIN OF JAINISM.

Turning to the objectionable passages, in particular you state "The Chief originator of Jain religion has been Shri Vardhamana Mahavira" P. 129 & 130. भा० ६० You thus say in a rough and ready manner that the Jain religion started from

Shri Mahavira. But we submit that the statement is not historically true, as best European scholars consider Shri Parswanatha also as a historical personage,²⁵ and also say that the Jain religion had been in existence even prior to Shri Parswanatha, having regard to the development it had reached in the time of Shri Gautama Buddha and the way in which the Jain sect is referred to by the Buddhists in their scriptures. The references are clearly to a well established sect of long standing whose philosophy was worth discussion even in the most holy scriptures of Buddhist religion. Moreover Shri Mahavira is referred to therein as Nataputta and Niganthanayaka but not Niganthasthapaka.²⁶ The Buddhists have wilfully misrepresented many Jain doctrines and would not have missed to make a point if the sect was new. Besides the Makhaliputta Goshala a contemporary of Shri Mahavira (according to Jains a rebellious pupil) who was the leader of Ajiwaka sect divided mankind into six classes and gave Jainism a higher rank therein than even the Bhikshus (Buddhists).²⁷ Yet the Buddhists say that the Ajiwaka sect was of long standing.²⁸ The discussion of Sachchaka who was the son of a famous Nigantha still more decisively establishes the fact.²⁹ There were so many as sixty-three³⁰ different sects or schools of philosophy amongst which Jainism has been discussed in greatest details. Chaitanyavada *i.e.* believing

life in all the objects viz. trees, shrubs, minerals, etc. is a sign of very great antiquity of religion and Jainism is noted for this doctrine of animisticism.³¹ Another sign of antiquity of Jainism is the similarity of its doctrines with Sankhya and Vedant Doctrines.

JAIN BELIEF.

“While the Jains believe that the original propounder of Jain religion was Shri Parswanatha who lived about 250 years before Lord Buddha”—p. 129. भा० ३० As to your putting down Jains as believing Shri Parswanatha to be the original propounder of their religion, the same is absolutely false and baseless. As others believe their religion to be eternal, the Jains also believe their religion to be eternal. The Jain tradition is that as far as the present cycle is concerned; their religion began with Shri Rishabhdeva the first Lord. But even to independent thinkers there are unmistakable signs and conclusive historic evidence to put Jainism far beyond the ken of History.—i.e. 750 B. C.³² The worship of Shri Rishabhdeva is proved in such ancient times as those of Nanda from Kharwel inscriptions.

KHARWEL AND MATHURA INSCRIPTIONS.

The inscriptions of Kharwel and Mathura above referred to bear this out. Of course no direct proof about Rishabhdeva starting the

Jain religion can be had as He is far beyond the historic range.

SHRI MAHAVIRA PROPOUNDER OR
ORGANISER.

Your statement “कुछवर्षके....नीबडाली,” that is “a new sect of Jainism was started by Shri Mahavira is not correct. By a reference to the introduction of Dr. Hermann Jacobi to the Jain Sutras it will be found that Shri Mahavira merely made five vows instead of four—there being no material change in the vows themselves.³⁰ What Mahavira did was to reorganise the principles of Jainism, as a Tirthankar according Jain tradition ought to do.³¹

TEACHINGS OF JAINISM AND BUDDHISM.

Then proceeding to discuss the teachings of Jainism you state “जैन धर्मकी....मिलती है ” i.e. “The teachings of Jain religion resemble in a great degree with those of Buddhism.” What we think is that there is a kind of similarity as is bound to exist owing to Shri Gautam Buddha being a contemporary of Shri Mahavira and owing to both of them being reformers in common opposition to certain unreasonable Brahmanic practices.³⁵ Beyond that there is bound to be general similarity such as must exist between the principal teachings of all religions. Otherwise the doctrine of Ahimsa as practised by the Jains is quite different, from that practised by

the Buddhas.³⁶ Besides there are many other distinct differences between the two religions which can be well ascertained by a comparative study thereof.

JAINS AND EXISTENCE OF GOD.

Now as regards the statement “जैन स्पष्ट रूपसे करते है” that is “The Jains clearly deny the existence of God,” the same is absolutely incorrect and there cannot be any misunderstanding about it. All the schools of Indian Philosophy and all the Scholars of religions worth the name know very well that what Jains deny is the “*Kartritva*” (creativity) and “*Fala-datritva*” (conferring fruits) etc. as qualities of God. The Jains say that God is neither creator nor dispenser. All the characteristics of *Nirguna Brahma* are assigned by Jains to “*Siddha Paramatma*.”³⁷ According to Jains God is merely *Sakshi*—“Witness,”³⁸ and does not take part in any of the human actions. Jains accept God as all-knowing all-powerful, and perfect, and other usual qualities ascribed to God are also accepted. In this respect the Mimansakas and Sankhyas are at one with the Jains.³⁹ The Maya of Vedantists the Karma of Mimansakas and Prakriti of Sankhyas are practically the same as Karma of Jains. According to Jains the Atma under the influence of Karma migrates in the world and is the Karta and Bhokta of its own doings moulding its own future. In this sense the Jivatma

may be figuratively termed to be the creator, protector, and destructor of his own world.⁴⁰ It will be seen that the Jains by denying *Kart-tritva* of God do not at all deny His existence. According to various sects and various religions the definitions of God are different and accordingly the exact nature of God is also different, but it cannot by any means be said that therefore a community who thinks differently of the nature of God should be condemned as denying His very existence. In view of the above, the statement that the Jains clearly deny the existence of God is prone to deeply wound religious feelings of the whole Jain community.⁴¹ When it has not been thought fit to describe, the Mimansakas and Sankhayas, who do not like Jains believe in God as creator, as denying the existence of God, it would be unjust to describe Jains as denying the existence of God.

EUROPEAN RELIGIOUS COMMITTEE.

It is erroneous to say “**इनके मतमें....मनुष्यही परमेश्वर है**” that is “According to Jain belief the best, the most excellent, and the most renunciated man alone is the God”, and to compare the Jains with the atheistic European Religious committee by saying “**इस अंगमें....मिलता है**” that is in this connection the Jain religion resembles with the religion of the European religious committee”. Howsoever a man may be advanced and renunciated and unless and until there

are perfect faith, perfect knowledge and perfect conduct and other attributes of god described in Jain Scriptures he is not God.⁴² The European Committee of Religions does not admit even the soul as distinct from body and is akin to the Atheistic School of Charvaka. The best and most advanced man of the Committee can never be called God. There cannot therefore be any comparison between the European Religious Committee and the Jain religion. Besides such vague allusions are prone to raise considerable doubts and suspicions in the minds of unwary and simple people about the purity and holiness of the Jain religion, which an impartial historian would have refrained from doing.

AHIMSA.

Then you proceed to discuss the great principle of Ahimsa. You call the same the greatest moral doctrine of the Jains, but unnecessarily disparage it alleging that the same has been carried to extreme.⁴³ Now many thinkers of the world join in praising the doctrine and its beneficial effects on mankind and consider it a solution of the complex problem as to how the Society can live in peace.⁴⁴ You however say in a garbled form, "according to some, to be Jain is first rate cowardice"—although you in the same breath admit that the learned Jains do not think it sin to fight in religious battles or consider punishing others as opposed to their religion.⁴⁵

JAIN COURSE OF CONDUCT.

As to the course of conduct—you proceed to say that “it is impossible for man to act completely in accordance with it (course of conduct) and consequently the influence of Jainism on human temperament is such that man thereby becomes too weak for ordinary struggles of life. On the one hand the Jain *Sadhus* are renunciated from the world to a very high degree, but on the other hand though the Jain layman protect the lower creatures, their conduct with men is very cruel”.⁴⁶ Proceeding to give some sort of explanation of this really unbelievable phenomena, you say “The same is possibly the result of unduly emphasizing on an impossible course of conduct.” Here you have shown complete ignorance of the course of conduct laid down for being practised by the Jain layman. This course is quite distinct and perfectly practicable for householders. Further you appear to be quite unaware of the two grades of the Jain householders, viz. Vratī and Avratī.⁴⁷ The only obligation on the Jains of the latter class is to have faith in God, Preceptor, and Religion, as described in the Jain scriptures. Such Jains—and they are the majority at present—are free to follow any vocation in life. The former class has to follow certain vows of comparatively far less strictness⁴⁸ than those of Jain *Sadhus* which make them easily practicable by the laity without in any way causing hindrance to or interfering with their ordinary

callings of the world. What they have to practise is not much more than a religious Hindu Householder. You will thus find that the course of conduct laid down for the Jain householders is quite practicable and does not in any way weaken them for ordinary struggles of life. On the contrary the same gives a high moral tone⁴⁹ to their dealings with other people as their religion does not remain detached from their ordinary dealings, as happens with many other religions. The Achara (course of conduct) of Jain Sadhu is practically the same as prescribed in Bauddhayan Sutras for Hindu Sanyasi according to Jacobi.⁵⁰ There is therefore no impracticability also about the course of conduct meant for the Sadhus. Here it is pertinent to repeat what Lokmanya Tilak said that Jainachara is the same as Satyachara of the Vedas. Many kings, contemporaries, of Shri Mahavira, were Jain, but fought for religion or self protection. There have been also instances of so many subsequent kings as successful rulers inspite of their being Jain. Jainachara is therefore quite practicable and does not make those practising it cowards or in any way weak to fight the ordinary struggles of life.

CHARGE OF CRUELTY REFUTED.

Nor does it make them cruel. It makes them on the contrary upright, honest, and considerate but unflinching and strong. It is a speciality of

Aryan religions and specially of Jainism that all the acts of the man are imbued with religion. It is contradiction of words to say therefore that although the Jains believe in Ahimsa, they are cruel.⁵¹ Of course there may be some rare instances but they cannot be put forward in extenuation of a sweeping statement ascribing cruelty to the Jains as a class. As a matter of fact the Jains are considered by all to be farthest away from cruelty. There ought to be unshakeable proofs before such a damnatory charge is laid against a community of great antiquity and prominence like Jains. If we refer to history we find not the Jains but the Hindus cruel to a great degree in religious bigotry. No instance of persecution by Jains even during the reigns of Jain kings has been ever recorded. But on the contrary in South Madura the Hindus did put to sword so many as eight thousand Jains.⁵²

HUMANITY OF JAINS.

As regards your statement "Although the Jain laity protects the lower creatures, its conduct towards man is of great cruelty", we may point out that it is not correct that Jain laity restrict their kindness to the animal-world.⁵³ Apart from the fact, that there is utility of even such a kindness—which can be realised by remembering usefulness of cow and such other creatures to mankind, it is an exploded myth, given circulation to

by people ignorant of Jainism and having little or no acquaintance with Jains and their institutions. Jains consider education as the best charity and they have accordingly Pathashalas of their own in almost all the towns and villages where there are even a small number of Jains. They subscribe as liberally and unhesitatingly to non-Jain educational and other institutions beneficial to mankind. As a matter of fact kindness and Jains go inseparably together. In this respect there is absolutely no scope for the allegation made by you. Any man who cares can, by even a casual reference to any list of subscriptions to charity, find out for himself the extent of Jain generosity. The Jains are the foremost in charity and in doing their bit for humanity.

HISTORIC INSTANCES.

We would but give a few historical instances. Jagadusha, a prominent Jain flourishing in the thirteenth century, saved the whole of Kutch, Kathiawad, and Gujrat in the great famine of 1255 A. D. Shantidas of Ahmedabad, who flourished about three hundred years ago, saved thousands in the great famine of 1631-32 A.D. from starvation and untimely death. It is well known that famines are unfortunately continually occurring in this land. There were **only** very recently the great famines of s.y. 1869 and s. y. 1956 in which also the Jains contributed very liberally and unsparingly to re-

lieve mankind. On this side only in the last century Motisha of Bombay erected many Dharmashalas and was noted for his extreme solicitude for the poor and the starving. The charities of Sada Sonji, Narsi Natha, Narsi Keshavji and others amongst the Jains are historic. As a scholar you cannot but be aware of the name of the late Premchand Raichand who only recently spent large sum such as 60,00,000 of Rupees on educational and other charities. His name is permanently associated with the Bombay and Calcutta universities. The Rajabai Tower otherwise known as University Clock Tower was erected by him in memory of his mother Rajabai and gifted over to the Bombay University. He also erected many Dharmashalas and wells and Pathashalas for the benefit of humanity. A very large number of hospitals, schools and other institutions are even now maintained by Jains and conducted on a very catholic basis without distinction of caste or creed. The Humanitarian League of Bombay started by the Jains deserves special mention, as the same has been rendering service to people throughout India without distinction of caste and creed. The same commands many non-Jain and European members and is being conducted on upto date lines.

DR. O. PERTOLD AND JAIN ETHICS.

It may not be out of place to cite here what Dr. O. Pertold says on the great doctrine of

Ahimsa in his lecture on "The greatness of Jainism and its position from the point of view of the science of comparative religions." He says :—"In Jain scriptures the ethical science has been very exhaustively considered. The first question is how all the beings in the world can live peacefully together. Most moralists have failed to solve the same problem and none has arrived at a definite conclusion on the subject. The question has been however very simply and thoroughly considered and answered in the Jain scriptures. The answer is non-injury to others. This doctrine is not treated merely philosophically but put into practice with greater strictness and resoluteness than even the ten Commandments of Christianity. Another question as easily and thoroughly answered is the purity of relation between man and woman. This is a question not merely of ethics but also of life and society." (P. 105 Vol. II Jainetar Drashtie Jain by Shri Amarvijayaji Maharaja.)

MAHATMA GANDHI AND AHIMSA.

We would further cite what Mahatma Gandhi says, as the same has great bearing on this point as well as on the next viz. Political influence. He says :—"With due deference to Lalaji, I must join issue with him when he says that the elevation of the doctrine of Ahimsa to the highest position contributed to the downfall of India. There seems to be no historical warrant for the

belief that an exaggerated practice of Ahimsa synchronised with our becoming bereft of manly virtues. During the past 1500 years we have as a nation given ample proof of physical courage, but we have been torn by internal dissensions and have been dominated by love of self instead of love of country. We have, that is to say, been swayed by the spirit of irreligion rather than of religion.

BENEFIT DERIVED FROM JAINS AND THEIR RELIGIOUS WORKS.

"I do not know how far the charge of unmanliness can be made good against the Jains. I hold no brief for them. By birth I am a Vaishnavite, and was taught Ahimsa in my childhood. I have derived much religious benefit from Jain religious works as I have from scriptures of the other great faiths of the world. I owe much to the living company of the deceased philosopher Raichand Kavi who was a Jain by birth. Thus though my views on Ahimsa are a result of my study of most of the faiths of the world, they are now no longer dependent upon the authority of these works. They are a part of my life, and if I suddenly discovered that the religious books read by me bore a different interpretation from the one I had learnt to give them, I should still hold the view of Ahimsa as I am about to set forth here.

INFLUENCE OF AHIMSA.

“Our Shashtras seem to teach that a man who really practises Ahimsa in its fulness has the world at his feet ; he so affects his surroundings that even the snakes and venomous reptiles do him no harm. This is said to have been the experience of St. Francis of Assisi.

* * * * *

AHIMSA GREATEST COURAGE.

“Ahimsa requires deliberate self-suffering, not a deliberate injuring of the supposed wrongdoer. In its positive form, Ahimsa means the largest love, the greatest charity.....” This active Ahimsa necessarily includes truth and fearlessness. A man cannot deceive the loved one ; he does not fear or frighten him or her. अमयदान (gift of life) is the greatest of all gifts. A man who gives it in reality, disarms all hostility. He has paved the way for an honourable understanding. And none who is himself subject to fear can bestow that gift. He must therefore be himself fearless. “A man cannot then practise Ahimsa and be a coward at the same time.” The practice of Ahimsa calls forth the greatest courage. It is the most soldiery of soldier’s virtues.

* * * * *

FEAR OF DEATH.

“If we are unmanly to-day, we are so, not because we do not know how to strike, but be-

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cause we fear to die. He is no follower of Mahavira, the apostle of Jainism, or of Buddha or of the Vedas, who being afraid to die, takes flight before any danger real or imaginary, all the while wishing that somebody else would remove the danger by destroying the person causing it.

* * * * *

AHIMSA A PANACEA

Ahimsa, truly understood, is, in my humble opinion, a panacea for all evils—mundane and extra-mundane. We can never overdo it. Just at present we are not doing it at all. Ahimsa does not displace the practice of other virtues but renders their practice imperatively necessary before it can be practised even in its rudiments. Lalaji need not fear Ahimsa of his father's faith. Mahavira and Buddha were soldiers, and so was Tolstoy. Only they saw deeper and truer into their profession, and found the secret of a truer, happy, honourable and godly life. Let us be joint sharers with these teachers, and this land of ours will once more be the abode of Gods." (M. K. GANDHI, JAINA GAZETTE P. 262-265, 1916.)

AHIMSA MISUNDERSTOOD.

We need not repeat here that the doctrine of Ahimsa is much misunderstood and its exact connotation not known. Lord Mahavira who preached Ahimsa knew how to stand unshaken.

in calamities brought down upon him by the non-believers. He was prepared to die for his belief. He did not however think of killing or injuring the persons who most cruelly maltreated him. You will thus see Ahimsa involves adamant courage, capacity to bear infinite pain and misery and this has been to an extent understood and practised by Mahatma Gandhi. If proper and impartial consideration is given to the subject you will unhesitatingly revise your views on the great doctrine of Ahimsa. Even as a political doctrine the best thinkers of the world praise the same as a sovereign remedy and it is especially so in India. Had the doctrine been understood in its full connotation and practised accordingly by the political followers of Mahatma Gandhi, there would have been astounding results. This is the reason why Mahatma Gandhi thinks that his movement would have been a complete success if the people had followed him implicitly and carried out his plan courageously and unflinchingly. Now, that historic facts about Jain charity and humanity are before you, you will not hesitate to remove the unbecoming slur of cruelty to man cast on Jains. You will also do equal justice to Jainachara, which makes man upright, honest and considerate but unflinching and strong. The Jains are also not backward in their service to the Motherland and the same can be ascertained by a reference to their part in the non-co-operation

movement and their contribution to the latest Swaraj Fund started by Mahatma Gandhi.

POLITICAL INFLUENCE OF JAINISM AND BUDDHISM

Coming to your views about the political influence of Buddhism and Jainism viz. मेरी सम्मतिमें . . . कारण हुआ है that is "In my opinion, the general influence of Buddhism and Jainism has been a cause of political downfall of India," we think that the premises for the conclusion drawn by you are wrong. Can you say that if the ruler or the ruled have deep sense of sacrifice of worldly things and are renunciated, they would be unfitted for ensuring protection or welfare of the country? What is correct—that misery is caused by excess of selfishness or that it is caused by excess of renunciation?

HISTORY AND SENSE OF SACRIFICE.

As a historian you must be aware of the long line of kings of Raghu Vamsa as described by the great poet Kalidas. What a marvellous success was achieved by them who were imbued with keen sense of sacrifice under the training of renowned sages and who ultimately resorted to ascetic life. Still, they were ideal rulers. Is it what you say that an extremely philosophical or religious view of life incapacitates people for self protection or political rise. The preachings of Shri Krishna to Arjuna in Shrimad Bhagwat Gita included sacrifice of worldly things.

Yet, their influence on Arjuna was that he fought well and vanquished his opponents. King Janak is another notable instance of a very successful ruler although he was leading an ascetic life. Similar is the history of Mahomedans fighting on declaration of Zihad or religious war and Christian Crusaders uniting to recover the lost holy land of Jerusalem.

NO SPECIAL INCAPACITY.

Now we shall consider if there is any specially or inherently incapacitating element in the Buddhas and Jains preventing them from being successful politicians or diplomats which may be pointed out as the invisible root-cause of the political evil-effects of Jain, Buddha influence. We do not find any. Tyaga cannot lead to any evil results and besides Tyaga is admittedly common to most Indian religions. The Jains and the Buddhas cannot therefore be said even in an abstract and invisible manner to have caused the political downfall of India. The allegations about the course of conduct laid down for Jain laity have been already dealt with, and the high potentiality of the doctrine of Ahimsa has been also pointed out. Apart from these special rules of conduct the Jains are like any other people and there cannot therefore be anything specially or inherently incapacitating them. The Buddhists are even now rulers in China, Tibet and Japan, so that fact speaks for itself.

HISTORY AND CAUSES OF POLITICAL DOWNFALL.

Turning to history we find that the political downfall of India was due to other reasons. When Prithviraj fought with Shahbudin Ghori and his Afghan invaders it was discord and dissensions amongst Hindus which caused his defeat opening the door to constant foreign invasions. The same is the case as regards subsequent crises in history. In the last of such crisis the Maharattas were in power and discord and dissensions amongst them were the cause of the final subversion of the Hindus. In Poona and other places also the Maharattas lost to the British. Where is it that you find Jains as the cause of the political downfall of India? Look to the history of Gujrat. From the time of Vana-raj Chavda who was brought up by a Jain acharya Shilaguna Suri in 9th century, a long line of ministers made the country prosperous. They were great warriors, statesmen and diplomats. The most prominent of them were Vimalasha Munjal, Udayana, Shantu, Bahad, Vastupal, and Tejpal. They made the whole Solanki and Vaghela period a bright chapter in the history of Gujarat. The Jain ministers Vastupal and Tejpal fought and defeated Muhammedans and established king Viradhaval at Dholka, and Gujarat was lost by King Karan and his Brahman minister Madhava owing to the immorality of the former and treachery of the latter. Last but

not the least is Bhamasha the great Jain minister of Rana Pratap.

BHAMASHA AND RANA PRATAP.

Rana Pratap, the idol of patriotism, is remembered to-day for his incessant struggle to gain back the motherland and for his vows to lead practically an ascetic life till he succeeded in achieving his object. Few people know that this hero was so driven by adversity that had it not been for Bhamasha his Jain minister who unhesitatingly and in extreme selflessness emptied his treasures for the sake of motherland and in fidelity to his king, Rana was but on the point of giving up the struggle. It is really due to want of impartial historians that the great Jain politicians in the history of India have not received their due and have been ignored. There is a long and charming history of Jain ministers in Rajputana as to how they tried to uphold the tottering Rajput dynasties and how far they have succeeded. The sum total is that, had it not been for the heroic efforts of these Jain ministers it is very doubtful that there would have been any Rajput states of importance surviving.

JAIN PREDOMINANCE.

As in Rajputana, so in Cutch and Kathiawar the Jain ministers have been the happy instruments of saving native states out of complete ruin and effacement. The records of these

states are a living testimony to the achievements of Jains in the field of politics. There is not a single instance of calamity be-falling or misery setting in because of Jain administration. As Bhandaries, as Sheths, as Commanders, as Ministers, as Mandalikas, as Mahamandalikas, and as Kings the Jains have made their mark in history. Commencing from the times of Shri Mahavira, and taking a bird's-eye-view of Indian History, we find Shrenika alias Bimbisar of Magadha, Chetaka of Vaisali, Chandapradhyotana of Ujjaini, Udayi of Sindh, Udayan of Kausambi, and Jiwaka of the south as successful Jain Rulers, who did not hesitate to fight for religion and protection of self and their subjects. There was nothing but prosperity in those times. Then we come to Chandragupta whose historical connection with Jain Acharya Bhadrabahuṣwami is so well-known. In his time we find true Indian Empire and that in a very flourishing condition. We also find bright records of the achievements of the kings Kharvel and Samprati, Aam of Gwalior and some of the kings of the Chawda, and Solanki dynasties and specially of the famous king Kumarpal of Gujarat. Commencing from the times of Chavda dynasty the Jains, until very recently, had political predominance in many states as ministers.

JAINS NOT RESPONSIBLE.

The records of the native states of Rajputana, Marwad, Cutch and Kathiawar in the North

and Kanara and other places in the south are a living testimony to the political achievements of the Jains. The Hindus had lost to the Muhammedans in Bengal and Orrissa as well as in the south so far back as the 12th and 13th centuries. We have seen how the doors of the foreign invasions were thrown open in the times of Prithviraja and how in the final defeat the Maharattas were responsible in the famous battle of Panipat, which took place in 1761 A. D., and how the British rule commenced. Nowhere will you find the Jains losing to the foreigners or in any way being the near or remote cause of the downfall of India.

JAIN TYAGA AND ITS EFFECTS.

If you mean to say that the Jains were not directly but indirectly the cause of political downfall owing to the supposed sinister influence of the Tyaga practised by them, the same is equally untenable. Tyaga is common almost to all the Indian religions and it passes one's comprehension how the Jains or the Buddhists alone can be blamed, granting for a moment that political downfall can be caused by Tyaga. Further the Jains were not for any considerable time paramount and did not bring the other races under their complete subjugation and sway. In considering the state of an Empire what counts is the paramount influence. Then again we do not find any instances of the Rajputs

anywhere giving up their sword owing to their embracing Jainism nor do we find them becoming careless in protection of their kingdom or their subjects owing to the Jain influence. The real and the most beneficial effect of the Jain influence has been to soothe the unnecessary and corroding internal feuds that undermined the Indians for centuries past. It stamped down unreasonable fighting as unworthy and sanctioned fight for such objects as was the duty of a Jain king and minister. Not a word can be said against such a sound and farsighted principle. Even in the modern times the Western Nations have not come to a better solution of the problem as to how the society can leave in peace than to resort to the basic doctrine of Jainism viz. Ahimsa. The real causes of the political downfall of India you will find in the foregoing quotation of Mahatma Gandhi. The doctrine of Ahimsa has gone a far way towards removing many of these causes. It must be also remembered that in the present political condition of India the doctrine of Ahimsa is the only harbour of sure and certain safety.

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JOHANNES HERTEL AND JAIN INFLUENCE.

It is pertinent to note here what Johannes Hertel says in his article entitled, "The Jains and the Pancha Tantra" published in the Report of the Jain Sahitya Sammelana on the influence⁵⁹ of Jains, "That the Jains and especially the Shwetambara of Gujrat not only in Hemchandra's

days, but long before and after this great Scholar, exercised a most powerful and beneficial influence on the civilisation of their Native country. They not only promoted their religion, which taught their countrymen "a pitiful behaviour towards men" and animals, and their Rulers justice towards their subjects, but they promoted learning and literary culture in Sanskrit as well as in Prakrit in Braj Bhasha and in their Vernacular Gujarati. In the same time their laymen caused to be built the splendid temples which adorn the country promoting a fine and impressive plastic and architectural art and to be copied thousands of manuscripts and to be established libraries for their monks. These monks on the whole were not narrow minded as Hemchandra himself studied also the Shastras of other religious communities and hence the spiritual culture, which is abundantly evidenced by the huge mass of the Jain works still existing in our day, was perhaps the highest in all India. What would have become of Prakrit literature without the Jain writers? It is my firm conviction that owing to this very spiritual culture the Jains maintained themselves and their influence in India amongst their people as well as at the Courts of Hindus and Mohamedan Rulers. To the unlearned they gave an attractive literature in the Vernacular, and at the Courts of the Princes they vied in literary art and learning with the most cultured Hinduistic or Mahomedan Scholars and they

used the influence they gained in this way over the minds of the Rulers to make them just and benign to their subjects." Here then you will have the correct idea of Jain influence and will realise that the Jains have been unjustly selected to be held out to the world as having in an unknown way caused the downfall of India.

JAIN CONTRIBUTION TO ART, LITERATURE, ETC.

When justly or unjustly you have been pleased to say so much unsavoury about the Jains and Jainism, you have not a word of praise for the great Jain contribution to Art, Literature and Science, Mathematics, Medicine, Ethics, Philosophy and Logic. Volumes may be required to do complete justice to the Jain contribution to each of these subjects. We have already cited Doctor Johannes Hertel and the said quotation also goes to show the vast mass of the Jain Sanskrit, Prakrit and Vernacular Literature and its proper place in the Indian Literature.⁵⁵ It also shows what a great civilising factor this Jain literature has been in India. The same Scholar has in another place expressed "Now what would Sanskrit poetry be without this large Sanskrit literature of the Jains ! "The more I learn to know it the more my admiration rises". In every branch of literature the Jains possess first-rate works.⁵⁶

JAIN ART.

The greater portion of the Jain art is what is called the Rajput School of Art. This is so be-

cause the Jains have historical connection with Marwad and Rajputana. The inscription found near a temple in Osia ⁵⁷ shows that the Jains inhabited Rajputana in great numbers, so early as 84 Virasamvat, *i.e.* 542 B. C. In the relics in Gujarat what is to be wondered is how the Jain Art saved the Hindu Art from being marred by the heterogenous Mahomedan Art. It is well-known that had it not been for the existence of Jain Art and sculpture as living model, the Hindu Art would have succumbed to the Mahomedan Art. As it is the Hindus are able to pride themselves in possession of a National Art in Gujarat. In the South in the middle ages, and in the North in the ancient times, the Jain Art exercised the same influence and the same can be verified by studying the relics of those times. Dr. Ananda K. Coomarswami in his notes on Jain Art in the Journal of Indian Art and Industry Vol. XVI July, 1914 says :—⁵⁶

“The paintings are not only very important for the student of Jain iconography and archaeology, and as illustrating costume, manners and actions but are of equal or greater interest as being the oldest known Indian paintings on paper, and representing an almost hitherto unknown school of Indian Art, based like Rajput paintings on the old traditions, but carrying us back at least a century and half further than the oldest available examples of Rajput pictures. It is indeed probable that when the Jain

Libraries of Western India are made more accessible, they will be found to contain illustrated manuscripts still older than the beginning of the fifteenth Century."

"The Jains are to be met with in nearly every large Indian town, chiefly amongst the merchants. They have been politically, and are still economically powerful. To them the architectural splendour of many of the cities of Western India is largely due; as likewise, that of great temple cities of Satrunjaya, Girnar, and the beautiful temples at the Mount Abu. They now occupy an important position chiefly in Gujarat, Rajputana and the Punjab and also in Kanara. The Architecture resembles that of Gujarat, where most of the miniatures must have been painted. Indian Mughal Art did not yet exist when the 15th Century Jain miniatures were being painted."

JAIN ARCHITECTURE AND ITS INFLUENCE.

Referring to the historically famous Saiva temple of Somnatha at Parabhas Patan James Ferguson in his history of Indian and Eastern Architecture writes "though a Brahmanical temple, it illustrates the style employed by the Jains in Gujarat in the twelfth Century".

JAIN TEMPLE OF RANAKPUR.

Referring to the famous temple of Ranpur (Ranakpur) built in 1440 A.D. the same author

referring specially to the numerous columns therein writes "The internal effect of this forest of columns may be gathered from the view (Wood cut No. 289) taken across one of its Courts, but it is impossible that any view can reproduce the endless variety of perspective and the play of light and shade which result from the disposition of the pillars and of the dome and from the mode in which the light is introduced. A wonderful effect also results from the number of cells, most of them containing images of the Tirthankars, which everywhere meet the view. Besides the twelve under the larger Shikharas there are 86 cell shrines of varied form and size surrounding the interior, many of them connected by inside passages, and all their facades more or less adorned with Architecture.

"The immense numbers of parts therein and their general smallness prevents its laying claim to anything like architectural grandeur; but their varieties the beauty of detail—no two pillars in the whole building being exactly alike—the grace with which they are arranged, the tasteful admixture of domes of different heights with flat ceilings, and the mode in which the light is introduced combine to produce an excellent effect. Indeed, I know of no other building in India of the same class that leaves so pleasing an impression or affords so many hints for the graceful arrangements of columns in an interior."

DEIWADA TEMPLES.

Referring to the famous Delwada Temples at Mount Abu and specially the one built by Vimala, Bhimdev's minister, in 1031 A.D., the same author says that "it is simpler and bolder though as elaborate as good taste would allow in any purely architectural object. Being one of the oldest as well as one of the most complete example of a Jain temple its peculiarities form a convenient introduction to the style, and among other things serve to illustrate how complete and perfect it had already become when we first meet with it in India. The marble dome in this temple is of great beauty from its very rich carving". "In the roofs of corridor of this temple also there is a series of carving of most complicated ornamental designs that are quite unrivalled anywhere else." Referring to the Tejpal temple the author writes "Above the second row of ornaments 16 bracket pedestals are introduced supporting statues and the centred is a pendent of the most exquisite beauty ; the whole is in white marble and finished with a delicacy of detail and appropriateness of ornaments which is probably unsurpassed, by any similar examples to be found anywhere else. Those introduced by the Gothic architects in Henry VII Chapel at Westminster or at Oxford are coarse and clumsy in comparison. It is difficult by any means of illustration to convey a correct idea of the extreme beauty and delicacy of this pendent ornaments,.

but the illustrations on plate No. 21 and woodcut No. 286 from photographs will explain their form even if it cannot reflect their beauty."

JAIN ARCHITECTURE INFLUENCED MUHAMMEDAN ARCHITECTURE.

"The astylar temples of the Hindus were useless to the Muslims except as quarries—a purpose to which they were frequently applied but the light columnar style of the Jains not only supplied materials more easily adapted to their purposes, but furnished hints of which the Muslim architects were not slow to avail themselves. The architecture of Ahmedabad for instance (A.D. 1410 to 1572) is derived far more directly from the Jain than from any style familiar to their co-religionists in any other part of the world. The same may be said of that of Jaunpur though in the last named city there is hardly a stone that can be said to be derived direct from any previously existing building."

MUSIC RHETORICS GRAMMAR.

There are also works on Music such as *Sangita Dipaka* and *Sangita Ratnavali*. There are also numerous works on rhetorics and Grammar such as *Kavyanusasana*, *Siddha Haima*, *Hemachandracharya* being the leading writer on the subjects.

SCIENCE AND JAIN DOCTRINE OF ANIMISTICISM.

In Science, the great doctrine of Animisticism is of great modern interest, the same having been demonstrated to be true by the great Scientist of India Sir Jagdischandra Bose. It is now scientifically established that the Jain belief as to life in trees, shrubs, minerals etc. is a doctrine not based merely upon theological speculation but is a doctrine which stands the test of latest scientific investigations and is capable of practical demonstration. Not only has it been proved that trees, plants, shrubs, etc. have life but also that they have various emotions such as grief and delight and that they respond to various artificial drugs administered to them. No other philosophy has stood the test of science. It speaks volumes for the marvellous accuracy of thought and logic and intelligence of the great Jain thinkers of yore whose principles of life remain unshaken in the 20th century.⁵⁷

MEDICINE.

In medicine Vagabhatta is a renowned Jain physician and is considered throughout India as standard authority in Ayur-Veda. There are many ancient treatises of Nagarjuna and others available on the various branches of Ayur Veda. One of the latest comprehensive works on the subject of medicine is Yoga Chintamani of Shri Harshakirti who flourished in the 18th century. He has also written Vaidyaka-Saroddara and

Vaidyaka-Sarasangraha. A little prior to that Nayanashekhara wrote Yoga-Ratnakara. On the mixed subjects of chemistry and medicine are Rasachintamani by Ananta Deva Suri and Siddha Yoga Mala by Siddharshi. Similarly mid-way between medicine and science is a valued work called Yoni-prabhrita. It treats of various medicines and shows how various creatures can come into being by virtue of the process of mixing various medical ingredients.

FOUR DIVISIONS OF JAIN LITERATURE.

The subject of mathematics forms one of the four chief divisions of Jain literature viz. Philosophy, Mathematics, Rules of conduct, and Religious stories. Beginning with the Holy Scriptures of the Jains the first works which deal with Mathematics as well as astronomy are Surya-Prajnapti and Chandra-Prajnapti. A comprehensive work of later times called Ganita Sara-Sangraha has been recently discovered. It is the work of Mahaviracharya who flourished between 814 and 878 A.D. He thus comes after Aryabhata but before the famous Mathematician Bhaskaracharya. Both Algebra and modern Geometry are included in the work over and above Arithmetic. Professor Ujen Smith writing about the work says "the shadow problems, primitive cases of trigonometry and Gnomonics suggest a similarity amongst these three writers (Aryabhata, Mahaviracharya and Bhaskaracharya) yet

those of Mahaviracharya are much better than one to be found in either ("The Gujarati" Divali Issue 1924). There is also another Jain Work on the subject called Ganitatilakavritti of Sinhatilakasuri. As regards the 2nd division of Jain literature, Rules of conduct, the various works thereon have a great bearing on the Ethical Science, and we have already shown how the Jain Achara is of great value even from the Ethical point of view. The Jain story literature is very vast and famous.⁵⁸ Doctor Hertel's article on Jain contribution to Panchatantra shows how this kind of Jain literature was appreciated all round the world. One work called the Shukasittari was wholly translated in Persian and thence travelled Westwards in various European Countries. The vastness of the story literature can be gauged to an extent by reference to the section of Katha Sahitya in Jain Granthavali. Now turning to the subject of Jain Philosophy we find therein the great doctrines of Karma (Law of causation) and Jiva (life) most scientifically treated in all the details. Lokmanaya Tilak, Doctor Annie Besant and many others have praised Jain Philosophy for such a marvellous and scientific treatment of these doctrines. Another noteworthy feature of the Jain Philosophy is the doctrine known as Manhood to Godhood.⁵⁹

SYADVADA JAIN LOGIC.

"The Syadvada teaches the fundamental theory that everything in the Universe is related

to every other thing, so we should not take only this relation or that. Apparently Anekant logic asserts contrary predicates of one and the same thing, but every statement that we make is qualified by its modifications (paryayas). These paryayas are caused by 'Time and Space, Matter and Character (Kala, Kshetra, Dravya, and Bhava). Every assertion is variable with every change in any of these four variants, which are four invariable agents in our determination of objects''. History and Literature of Jainism p. 120,

SYADVADA & NAYAVADA.

Last comes the subject of Jain logic known throughout the world as Syadvada an unique doctrine presenting a comprehensive and synthetic point of view. ⁶⁰ There is also an analytic doctrine known as Nayavada. The Jain philosophy is also famous for throwing open the path of liberation to all without distinction of any sort whatsoever, the only requisites being perfect perception **सम्यग्-दर्शन**, perfect knowledge **सम्यग्-ज्ञान**, and perfect conduct **सम्यक्-चारित्र**. The six ultimate substances, of the Jain philosophy are Life, Matter, substance aiding motion, substance aiding stability, Time and space. It may be noted here that Time is figuratively treated as substance not being a positive substance.

SPECIAL CONSIDERATIONS.

Now that all the matters are before you, you will realise that it is not fair to show only

one side of the picture and that also in grotesque colours out of all resemblance to the original. Are not the Jains entitled to complain of such misrepresentation and injustice when they find the mistaken Historians of old being survilely copied, and when there are signs of disinclination to examine materials leading to contrary conclusions. This may be pardonable as regards these European historians, but you are a distinguished Indian Leader writing about Indians of whom far more is expected. You are supposed to be in close touch with the people and their religions, and are supposed to give first hand and accurate information about them. The European historians were writing when some of the present historic materials were not available, and they could not also get first hand information from Jain sources being far away from India. You are not working under similar disadvantages but have on the contrary the advantage of knowing Jains and their religion first hand. Apart from this scholastic considerations, you as a popular leader of considerable standing ought to be aware of the religious susceptibilities of the Indian people—and if in spite of it you fall into error and express wrong views as to their religious practices, the Jains, as a community, may well think that there has been, if not positive and intentional misrepresentation, at least a frigid disinclination to show Jainism in its true light owing to your religious bias. You

have attempted to lay the burden of political degradation on Jains and Bauddhas or their religions, but even now seeds of dissension which has been the real cause of political degradation all through are being sown by carelessly expressed views of yours causing great estrangement and cleavage between the Jain community and the Arya Samaj to which you belong. The Jains cannot therefore allow such odium to be cast on them when there is not a tittle of evidence brought forth to support the views which would have been expected to be supported in case of a person of your position and learning by unassailable and unshakable historic evidence.

DUTY TO POSTERITY.

We have thus tried to place before you facts which we think you as a responsible historian cannot and will not ignore in fairness to your contemporaries as well as the great posterity to come. We fervently hope that the remarks will be taken in the spirit they are offered and lead you more correctly to represent a historic community who has done well in innumerable ways towards humanity, it being the very essence of generosity, kindness, and Universal Love.

CONCLUDING REMARKS.

If you are therefore convinced, the most honourable amends will be to publish in the next edition of your work the correct and revised version about the Jains and Jainism in light of ma-

materials placed before you. We have prepared a note to form the basis for such a revision. We are sure that if convinced, you will not allow any extraneous reasons to weigh with you or come in the way of making full amends. Your offer to publish a foot note was generous when made without being put in possession of facts and materials here and now placed before you, but we regret it will not satisfy the Jain community, and will not go any length to allay their wounded feelings unless the same is incorporated in the body of your work. We trust that you will not therefore hesitate to treat the said Note as also the present letter as basis in recasting the version to be hereafter published. We shall be obliged by your letting us know your views after the perusal of this letter and by your taking the earliest opportunity of publishing your revised views in light of the above facts.

Thanking you in anticipation,

We have the honour to be,

Dear Sir,

Your loving brethren,

The Jain Association of India.

Prepared by

by

MOHANLAL B. JHAVERI, MAGANLAL M. SHAH,

B.A. (HONS.) LL.B., MANILAL S. JAVERI,

Solicitor.

Hony. Secretaries,

Approved by the Managing Committee of the
Jain Association of India

APPENDIX

PART I.

जैन-धर्म ।

-:0:-

लोगोंका अनुमान है कि बुद्ध-धर्म आरम्भके आरंभ । पास पास ही जैन धर्मका प्रकाश हुआ । यद्यपि जैन यह मानते हैं कि जैन धर्मके मूल प्रवर्तक श्रीपारसनाथ थे जो भगवान् बुद्धसे लगभग ढाई सौ वर्ष पहले हुए । जैन धर्मके बड़े मूल पुरुष श्रीवर्धमान महावीर हुए हैं । वे भगवान् बुद्धके समकालीन थे । महावीरजी मगध देशके राजकुमार थे । पूर्ण युवाकालमें वे संसारका परित्याग करके पारसनाथजीके सम्प्रदायमें सम्मिलित हो गये । कुछ वर्षके पश्चात् उन्होंने एक नवीन सम्प्रदायकी नींव डाली और अपनी शिक्षाका खूब विस्तर किया । उनके जीवन-कालमें अनेक राज-परिवार उनके श्रद्धालु थे, क्योंकि माताकी ओरसे उनका तीन राजपरिवारोंसे सम्बन्ध था । उनके देहान्तकी तिथिके विषयमें बहुत मतभेद है । प्रायः लोग ईसाके पूर्व ५२७ वां वर्ष निश्चित करते हैं । अध्यापक जेकोबीकी सम्मतिमें वे सन् ४७७ ईसा पूर्वमें पंचत्वको प्राप्त हुए ।

जैन-धर्मकी शिक्षा अधिकांश बौद्ध-धर्मकी जैन-धर्मकी शिक्षासे मिलती है । परन्तु सिद्धांत-रूपसे शिक्षा । दोनों धर्म भिन्न भिन्न हैं । जिस प्रकार बौद्ध-धर्मने हिन्दू समाजमें पूर्ण परिवर्तन नहीं किया और उसमें क्रान्तिकारी हेरफेर उत्पन्न करनेकी चेष्टा नहीं की, उसी प्रकार जैन धर्मने भी तत्कालीन हिन्दू-समाजका सुधार करनेका यत्न किया । उसने न तो जाति-पातको उखाड़ा, न देवी देवताओंको जवाब दिया, और न उनके रीति रिवाजोंमें बहुत हस्तक्षेप किया । बौद्ध-धर्मकी तुलनामें जैन साधु बहुत अधिक त्यागी हैं । जैन-धर्मकी पूजन-विधि भी बौद्ध-धर्मसे भिन्न है ।

जैन लोग प्रकृति और जीवको अलग अलग मानते हैं । उनका बहुत बड़ा सिद्धान्त यह है कि सृष्टिके प्रत्येक पदार्थमें जीव है, केवल मनुष्य और पशु ही सजीव नहीं, वरन् समस्त प्रकारके पौधों, वृक्षों, साग पात, धातु-पाषाण और मिट्टी आदिमें भी जीव है । जैन स्पष्ट रूपसे ईश्वरके अस्तित्वसे इन्कार करते हैं । उनके मतमें अच्छेसे अच्छा, श्रेष्ठसे श्रेष्ठ और त्यागीसे त्यागी मनुष्य ही परमेश्वर है । इस अङ्गमें जैनोका धर्म यूरोपीय दार्शनिक कमिटीके धर्मसे मिलता है । अमरीकामें ईसाइयोका एक सम्प्रदाय भी लगभग इसी सिद्धान्तकी शिक्षा देने लगा है ।

जैनोका सबसे बड़ा सिद्धान्त अहिंसा है, बौद्धोंमें मृत पशुके मांसको खानेका निषेध नहीं । ब्रह्मामें, सिंहलमें, चीनमें, जापानमें-सारांश यह कि सभी बौद्ध देशोंमें-बौद्ध लोग मांस खाते हैं ।

परन्तु कोई भी जैन मांस नहीं खाता । जैनोका सबसे बड़ा नैतिक सिद्धान्त अहिंसा है । इस सिद्धान्तको जैनोने चरमसीमातक पहुंचा दिया है, यहांतक कि कुछ लोगोंकी दृष्टिमें जैन होना परले दर्जेकी कायरता है । परन्तु जैन विद्वान् धर्म-युद्धमें छड़नको पाप नहीं समझते और न दण्ड देना वे अपने धर्मके विरुद्ध समझते हैं ।

जैनोका अचार-दर्शन त्यागके अंगमें बहुत ऊंचा है । उसके अनुसार पूरा पूरा काम करना मनुष्योंके लिये असंभव है । इसीलिये जैन-धर्मका प्रभाव मनुष्य-प्रकृतिपर ऐसा पड़ता है कि उससे मनुष्य जीवनके साधारण संग्रामके लिये निर्बल हो जाते हैं । एक ओर तो जैन साधु उच्च कोटीके संसार-त्यागी हैं, दूसरी ओर जैन जनता क्षुद्र जीवोंकी तो रक्षा करती है परन्तु मनुष्योंके साथ उनका बर्ताव बड़ी ही निर्दयताका होता है । शायद असाध्य आचार शास्त्रपर बल देनेका ही यह परिणाम है ।

जैन साधु शेष समस्त साधु-संप्रदायोंकी तुलनामें अधिक सत्यवादी, अधिक त्यागी और अधिक निःस्वार्थ होते हैं ।

जनोके दो प्रसिद्ध एक श्वेतांबर अर्थात् सफेद कपडा पहनने-सम्प्रदाय है । वाले और दूसरे दिगंबर अर्थात् नंगे रहनेवाले ।

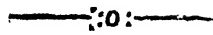
हिन्दू धर्मपर बुद्ध-धर्मकी अपेक्षा जैन-धर्मका अधिक प्रभाव पडा है और भारतमें बौद्धोंकी अपेक्षा जैनोंकी संख्या बहुत अधिक है । मेरी प्रभाव ।

संमतिमें बौद्ध-धर्म और जैन-धर्मका सामान्य प्रभाव भारतके राजनीतिक अधःपातका एक कारण हुआ है । जनतामें संसारकी असारताका विचार-जिसको शंकरके वेदांतने भारी सहायता दी—इतना फैल गया कि वे स्वदेश-रक्षासे विलकुल असावधान हो गये । त्यागका तत्वज्ञान वहींतक उपयोगी है जहांतक वह भोगकी उचित सीमाका उल्लंघन न करने दे । स्वयं त्यागको राजसिंहासनपर बैठाना और उसको मनुष्यका धर्म बना देना भारी भूल है । संसार भोगका स्थान है । उसका भोग उतना ही उचित है जिससे मनुष्य भोगका दास न बन जाय और जिससे दूसरोंके स्वत्वोंमें हस्तक्षेप न होता हो । सर्वोत्तम नीति वह है जो न भोगको और न त्यागको अपना आदर्श बनावे, और मध्यवर्ती मार्गक अवलम्बन करे । इस दृष्टिसे महात्मा बुद्धकी प्रारम्भिक शिक्षा अधिक ग्राह्य और महत्वपूर्ण थी ।

Page 129—132 Bharatvarshaka Itihasa

By Lala Lajpatrai.

PART II.



APPENDIX.

NOTE No. १.

महोपाध्याय वैष्णवाचार्य स्वामि राममिश्रः—

सर्वतन्त्र स्वतन्त्र सत्सम्प्रदायाचार्य स्वामिराममिश्रदाक्षिणीति

जैनधर्म विषयव्याख्यान दशके प्रथम व्याख्यानम्

वैदिक मत और जैन मत सृष्टिकी आदिसे बराबर अविच्छिन्न चले आये हैं. दोनों मजहबोंके सिद्धान्त विशेष धनिष्ठ समीप संबन्ध रखते हैं × × × सत्कार्यवाद, सत्कारणवाद, परलोकास्तित्व, आत्माका निर्विकारत्व, मोक्षका हेतुता, और उस्का नित्यत्व, जन्मान्तरके पुण्यपापसे जन्मान्तरके पुण्यपापसे जन्मान्तरमें फलभोग, व्रतोपवासादिव्यवस्था, प्रायश्चित्तव्यवस्था, महाजनपूजन, शब्दप्रामाण्य इत्यादि समान हैं.

इसदेशमें आजकल अनेक अल्पज्ञ जन बौद्धमत और जैनमतका एक जानते हैं और यह महा भ्रम है। जैन और बौद्धोंके सिद्धांतको एक जानना ऐसी भूल है कि— जैसे वैदिक सिद्धांतको मानकर यह कहना कि वेदोंमें ब्रह्मोत्पत्त्यवस्था नहीं है अथवा जाति व्यवस्था नहीं है, × × × × × × ×

जब कि खाद्य खण्डनकार श्रीहर्षने स्वयं अपने ग्रन्थमें बौद्धके साथ अपनी तुलना की है, और कहा है कि हम लोगोंमें [याने निर्विशेषा द्वैत सिद्धान्तियोंसे] और बौद्धोंसे यही भेद है कि—हम ब्रह्मकी सत्तामानते हैं, और सब मिथ्या कहते हैं, परन्तु बौद्ध-शिरोमणि माध्यमिक सर्व शून्य कहता है, तबतो जिन—जिनोंने सब कुछ माना उनमें नफरत करनेवालेकु छ जानतेही नहीं, और मिथ्याद्वेषमात्र करते हैं यह कहना होगा।

में आपको कहांतक कहूं बड़े २ नामी आचार्योंनि अपने ग्रन्थोंमें जो जैनमत-खण्डन किया है वह ऐसा किया है कि जिसे सुन देख कर हँसी आती है।

मे—वैष्णव संप्रदायका आचार्य दृ × × तोभी भरीमजल्लिमें मुझे यह कहना सत्यके कारण आवश्यक हुआ है कि जैनोका ग्रंथ समुदाय सारस्वत महासागर है ॥

जैन मत जबसे प्रचलित हुआ है । जबसे संसारमें सृष्टिका आरम्भ हुआ तबसे यही इस्का सत्य उत्तर है ॥

इसमें किसी प्रकारका उज्र नहीं है कि जैन दर्शन वेदान्तादिदर्शनोंसे भी पूर्वका है ।

तबही तो भगवान् वेदव्यासमहर्षि ब्रह्मसूत्रोंमें कहते हैं:-

नैकस्मिन्नऽसंभवात् × × × × × वेदोंमें अनेकान्तवादका मूल मिलता है ।

अनेकान्तवाद तो एक ऐसी चीज है कि—उसे सबको मानना हाथा, और लेगाने मानाभी है । देखिये विष्णुपुराण अध्याय ६ द्वितीयांशमें लिखा है—

नरकस्वर्गसंज्ञे वै पापपुण्ये द्विजोत्तम ।

वस्त्वेकमेव दुःखाय सुखायेष्योद्भवाय च ।

कापाय च यतस्तरस्माद्वस्तु वस्त्वात्मकं कुतः ॥ ४० ॥

NOTE NO. 2.

“Of these texts—our knowledge of the Jains is otherwise derived from the Brahmanic sources only—all that has hitherto been published is a fragment of the fifth Anga or Bhagvati Sutra.”

Weber's History of the Indian Literature P. 297.

NOTE NO. 3.

नैत्रं तद्वर्द्धमानं स्वस्ति न इन्द्रोवृद्धश्रवाः स्वस्तिनः पुरुषा विश्वेवेदाः स्वस्ति नस्तार्क्ष्योऽरिष्टनेमिः स्वस्ति नः बृहस्पतिर्दधातु ॥

(यजुर्वेद वैश्वदेवऋचौ) तत्त्व निर्णय प्रासाद पृ. ५०९

दधातु दोर्वा युस्त्वाय बलाय वर्चसे सुप्रजास्त्वाय रक्ष रक्ष रिष्टनेमि स्वाहा ॥

(बृहदारण्यके) तत्त्वनिर्णय प्रासाद पृ. ५०९

ऋषभ एव भगवान् ब्रह्मा तेन भगवता ब्रह्मणा स्वयमेवाचीर्णानि

ब्रह्माणि तमसा च प्राप्तः परं पदम् ॥ (आरण्यके) तत्त्वनिर्णय प्रासाद पृ. ५०९

वाजस्य नु प्रसव आबभूवेमा च विश्वा भुवनानि सर्वतः स नेमिराजा परिभाति
विद्वान् प्रजां पुष्टिं वर्द्धमानो अस्मे स्वाहा ॥

ऋजुर्वेदसंहिता अध्याय ९ श्रुति २५ तत्त्वनिर्णयप्रासाद पृ. ५१५
अहन् बिभर्षि सायका निधन्व अहन्निष्कं यजतं विश्वरूपं ।

अहन्निदं दयसे विश्वमवभूवं न वा ओजीयो रुद त्वदस्ति ॥

तैत्तिरीयआरण्यक प्र. ४, अनु. ५, मंत्र १७ तत्त्वनिर्णयप्रासाद पृ. ५२४

“कथाकोपीनोत्तरासंगादीनां त्यागिनो यथाजातरूपधरा निर्गथा निष्परिग्रहाः ॥

इति सवर्तश्रुतिः

तैत्तिरीय आरण्यक प्र. १० अनु. ६३ सायनाचार्यः

तत्त्वनिर्णयप्रासाद पृ. ५२३

निर्ग्रथः is proved to mean जैनसाधु,

Please see तत्त्वनिर्णय प्रासाद द्वाविंशस्तम्भ for other passages in Vedas which are not to be found in the now available portions of the Vedas. Note specially the following which is mentioned to be मूलमंत्र in यज्ञ in विधिकंदली ।

ॐ लोकश्रीप्रतिष्ठान् चतुर्विंशति तीर्थकरान् ऋषभादि वर्द्धमानान्तां सिद्धांतान्
शरणं प्रमद्यामहे । ॐ पवित्रमग्निमुपस्पृशामहे येषां जातं सुप्रजातं येषां धीरं
सुधीरं येषां नम्रं सुनम्रं ब्रह्म सुब्रह्मचारिणं उदितेन मनसा अनुदितेन मनसा देवस्य
महर्षया महर्षिभिर्जहति याजकस्य यजंतस्य च सा एषा रक्षा भवतु शान्तिर्भवतु
तुष्टिर्भवतु वृद्धिर्भवतु शक्तिर्भवतु स्वस्तिर्भवतु श्रद्धा भवतु निव्याजं भवतु ।

NOTE. NO. 4.

नैकस्मिन्नसंभवात् ॥

II Adhyaya II Pada 33 Sutra.

The reference is to स्याद्वाद or Jain logic which says opposite things can be predicated of the same thing from different aspects.

NOTE NO. 5.

साधयामस्तावदित्युक्ता प्रातिष्ठतोत्तकस्ते कुडलेगृहीत्वा सोपश्यदथ पथि
नम्रं क्षपणकमागच्छतं मुहुर्मुहुर्दृश्यमानम दृश्यमानं च ॥ १२६ ॥

महाभारत, आदिपर्व, अध्याय ३ श्लोक १२६

टीकाकारः नीलकण्ठः 'क्षपणकं पाखंडभिक्षुकं'

नम्रक्षपणकः = जिनकल्पासाधुः

Please see महाभारत, शांतिपर्व, अध्याय ३६६ for भावयज्ञ as
described by the Jains, of तवो जोईजीवो जोईठाणं जोगा
कारिसंगं । कम्मं संजमजोगसंति होमं हुणाभि इसिणं पसध्यं ॥

Reference to सप्तभंगी Please see the followings:—एतदेव च न चोभे नानुभे तथा । कर्मस्था विषयं ब्रूयुः सत्त्वस्था समदर्शिनः ॥

महाभारत, शांतिपर्व, अध्याय २३८ श्लोक ३१

नीलकंठीटीकाः—“आर्हतमत आह एतदिति । तैर्हि स्यादस्ति । स्यान्न
स्यादस्ति च नास्ति च । स्यादस्तिचावक्तव्यः । स्यन्नास्तिचावक्तव्यः ।
स्यादस्ति च नास्ति चावक्तव्यः । स्यादवक्तव्यः इति सप्तभंगी नयः

सर्वत्रयोज्यते । अत एतदेवमिति स्यादस्तीत्युक्तं । चात एतन्नएवंच नेति संबंधेन
स्यान्नास्ति स्यादवक्तव्य इति चोक्तं । न चोभे इत्यनेन स्यादस्ति च नास्ति च
स्यादस्ति च नास्ति चावक्तव्य इति चोक्तं । नानुभे इति स्यादस्ति चावक्तव्यः
स्यान्नास्ति चावक्तव्य इति चोक्तं कर्मस्था आर्हता विषयं घटादि एतदेवभस्ती
त्यादि ब्रूयुरिति संबंधः । एतेषु पक्षेषु कृतहानाकृताभ्यागमप्रसंगात्स्वभावमात्र
पक्षस्तुच्छः । बंधमोक्षादिवस्तुमात्रस्वरूपस्यास्तिनास्तीत्यादि विकल्पप्रस्तत्वे-
नानवधारणात्मक आर्हत पक्षोऽपि तुच्छएव । परिशेषात् समुच्चयपक्ष एव ध्यान्
व्यवहारे । परमार्थस्तु सत्त्वस्थां योगिनः समदर्शिनो ब्रह्मैव कारणत्वेन पश्यन्ति ॥६॥

एतमेव च नैवं च न चोभे नानुभेन च ।

कर्मस्थाविषयं ब्रूयुः सत्त्वस्थाः समदर्शिनः ॥

महाभारत, शांतिपर्व, अध्याय २३२ श्लोक २१.

NOTE No 6.

Please see ऋषभ चरित्र i.e. biography of the first Tirthankar. Fifth skandha, Adhyayas 3 to 6 श्रीमद्भागवत References in other Purans.

इह हि इक्ष्वाकु कुलवंशोद्भवेन नक्षत्रभित्तयेन मरुदेव्या नन्दनेन
महादेवेन ऋषभेण दशप्रकारो धर्मः स्वयमेवाचीर्णः केवलज्ञानलाभाच्च
प्रवर्तितः ॥ (ब्रह्माण्डपुराणे)

कैलासे पर्वते रम्ये वृषभोयं जिनेश्वरः ।
चकार स्वावतारं यः सर्वज्ञः सर्वगः शिवः ॥ (शिवपुराणे)
स्पृष्ट्वा क्षत्रं जयं तीर्थं नत्वा रवेतकाचलम् ।
स्नात्वा गजपदेकुण्डे पुनर्जन्म न विद्यतं ॥ १ ॥
पञ्चाशदादौ किल मूलभूभेदशोद्धर्म्मभूरेपि विस्तरोऽस्य ।
उच्चत्वमष्टैव तु योजनानि मानं वदन्तीह जिनेश्वराद्रेः ॥ २ ॥
सर्वज्ञः सर्वदर्शी च सर्वदेव नमस्कृतः ।
छत्रत्रयाभिसंयुक्तां पूज्यां मूर्तिमसौ वहन ॥ ३ ॥
आदित्यप्रमुखाः सर्वे बद्धाञ्जलय ईदृशः ।
ध्यायन्ति भावतो नित्यं यदग्नियुगनीरजं ॥ ४ ॥
परमात्मानमात्मानं लसत्केवलनिर्मलम् ।
निरंजननिराकारं ऋषभं तु महाऋषिम् ॥ ५ ॥ (स्कन्दपुराणे)

The whole of Shri ऋषभ चरित्र is given in स्कन्दपुराण in details.

अष्टषष्ठिषु तीर्थेषु यात्रायां यत्फलं भवेत् ।
आदिनाथस्य देवस्य स्मरणेनापि तद्भवेत् ॥ (नागपुराणे)

Please see quotation from Vishnu Puran in Note No. I. For other references please see तत्त्वनिर्णय प्रासाद p.510

NOTE No. 7..

नाहं रामो न मे बाञ्छा भावेषु च न मे मनः ।
शान्तिमाधातुमिच्छामि, स्वात्मनीव जिनो यथा ॥
योग वाशिष्ठे, मुमुक्षुप्रकरणे अहंकारखंडनाध्यायेऽष्टमः श्लोकः ॥

टीका:—अहंकारत्यागे देहाभिमानममतादयः स्वयमेव शाम्यंतीति दर्शयति ।
 नाहमिति । शान्तो निव्रतः । स्वत्मनीव आत्मौपम्येन सर्वभूतानि
 पश्यन्नित्यर्थः । जिनो बुद्धः स यथा अहिंसापरस्तद्वत् निर्दोष्वपि
 गुणोप्राप्त इति न्यायेन जिर्नोदाहरणम् । जिन इति वा पाठः ॥

कलविकं घटन्यायो धर्म इत्यपि तद्विदाम् ।

तथात्मसिद्धे म्लेच्छानां तद्देशेषु न दुष्यति ॥ योग वाशिष्ठे निर्वाण

प्रकरणे ९७ सर्गे १० श्लोकः ।

टीका:—यथाघटेऽवम्भदः कलविकस्तन्मुखायावरेण बहिर्दृश्य गच्छति
 एवं देहांतः परिच्छिन्नो धर्मोऽनीवः कर्मक्षये परलोके उद्भूय गच्छतीत्याहंत
 कल्पनापि सत्या ॥

NOTE NO. 8.

त्रिप्रभृतिषु शाकटायनस्य ॥

पाणिनिः

शाकटायने भगलाचरणः --

शाकटायनोपि यस्यापनाय यतिग्रामाप्रणीः स्वोपज्ञशद्धानुशासनकृतावादे
 भगवतः स्तुतिमेवम् ।

श्री वाग्मयन्तं ज्योतिर्नन्वादि सर्ववेदमाम् ॥

अत्रन्यासकृता अन्यन्याः—

सर्ववेदसां सर्वज्ञानानां स्वपरदर्शनसंबन्धिमकलशास्त्रानुगतं परिज्ञानं
 नामादि प्रभवमुत्पत्ति कारणमिति ॥

This proves that शाकटायन and न्यासकार before पाणिनि
 were Jains.

Please also see the following references to
 शाकटायन by पाणिनि ।

“लङःशाकटायनस्यैव” (पाणिनिप्रणीताष्टाध्यायी तृतीयाध्याय चतुर्थपादे)

“व्योर्लघुप्रयत्नतः शाकटायनस्य” (, अष्टमाध्याय तृतीयपादे)

For contrary opinion please see Prof. K. B.
 Pathak's article in the Indian Antiquary

Vol. 43 pp. 205-12.

NOTE NO. 9.

Kharavela Inscription.

- (१) नमो अरहं तानं नमो सवसिधानं वैरेन महाराजेन महामेषवाहनेन चेतरा-
जवसवधनेन पसथमुभलखने [न] चतुरंतलठानगुनोपगतेन कलिंगाधि-
पतिना सिरिखारवेलेन
- (२) पंदरसवसानि सिरिकुमारसरीरवता कीडिता कुमारकीडका ततो लेखरूप
गणना ववहारविधिविसारदेन सवविजावदातेन नववसानि योवराजं पसा-
सितं संपुण चतुविसति वसो च दानवधमेन सेसयोवनाभिविजयवतिये
- (३) कलिंगराजवंस पुरिसयुगे महाराजाभिसेचनं पापुनाति अभिसितमतां च
पधमवसे वातविहतगोपुरपाकारनिवेसनं पटिसंख्यारयति कलिंगनगरिं
खिब्रार च सितलतडागपाडियो च वधापयति सवुयानपतिसंठापनं च
- (४) कारयति ।
पनतीसाहि सतसहसंहि पकातिये रजयति दितिये च वसे अभितयिता
सातकणि पल्लिमदिसं हयगजनररधवहुलं देडं पठापयति कुसंबानं खनियं
च सहायवता पतं मसिकनगरं (?) ततिये च पुनवसे
- (५) गंधववेदवुथो दंपनतगीतवादितसंदसनाहि उसनसमाजकारापनाहि च कीडा-
पयति नगरीं इथ च वुथे वसे विजाधराधिवासं अहतं पुवं कलिंगपुव-
राजनमंसितं.....धमकूटस.....[पू] जित च निखितछत
- (६) भिंगारेहि तिरतनस पतयो सवराठिक भोजकेसादेवं दसयति पंचमे च दानि
वसे नंदराजतिवससतं ओधाटितं तनमुलीयवाटा पनाडिं नगरं पवेस ..
.....राजसेयसंदंसणतो सवकरावणं
- (७) अनुगहअनेकानि सतसहसानि विसजति पोरजानपदं सतमंच वसे पसा-
सतो च.....सवोतुकुल.....
.....
अठमे च वसे.....
- (८) घातापयिता राजगहनपं पीडापयति एतितं च कमपदानपनादेनसवतं सेन-
वाहने विपमुचितु मधुरं अपयातो नवमे च [वसे,].....

- (९) कपरुखां हयगजरधसह यत सवं बरावसधं.....यसवागहन
च कारयितुं बभणानं जह्मि रटिसारं ददाति अरहत.....
... ..
- (१०) ... [निवा] सं महाविजयपासादं कारयति अठतिससतसहसंहि
दसमे च वसे ... भारधवसपठान ...
... कारापयति ...
... उयतानं च मनोरधानि उपलभता.
- (११) ...
ल पुवराजनिवेसितं पाथुडं गदंभनगले नकासयति जनपदभावनं च
तेरस वससताक ... दतामरदेहमंघातं बारसयं च व[सं]...
...
... हस ... हि वित्तासयंतो उत्तरापथ राजानो
- (१२) ... मगधानं च विपुलंभयं जनेतोहृदिस गंगायं पाययति मगधं
च राजानं बहु पटिसामिता पादे वदापयति नंदराजनितस अगजिनस...
... गहरतन पडिहारहिअमगधं
वसिवु नयरि.
- (१३) ... विजाधरु लेखिलंबरानि सिहरानि निवेसयति सतवसदान-
परिहारं अभृतमकरियं च हर्था नादान परिहारं. ...
... आहरापयति इधं सतवस-
- (१४) ... सिनो वमिकरोति तेरसमे वसे सुपवतविजयिचको कुमारी-
पवतं अरहतोप । [निवामे] बाहिकायं निसिदियायं यपजके ...
... कालेरिखिता.
- (१५) ... [स] कतसमायो सुविहितानं च सुवदिसानं
[यानिनं] तापसा [नं ?] ... संहतानं (?) अरहत
निषिदिया समीपेभारं वरकारुसमथ [थ] पतिहि अनेकयोजनाहि.....
- (१६) ... पटालके चेतके च वेडुरियगमे थमे पतिठा-
पयति पनंतरिय सठि वससंतं राजमुरिय काले वोछिने च चोयठ अग-
सतिपुखरियं चुपादयति खेमराजा स वधराजा स भिखुराजा इ [ना]
मराजा पसंतो सनतो अनुभवतो [क] लाणानि.
- (१७) ... गुणविसेमकुसलो गवपामंडपूजको... तानसंकार-
कारको [अ] पतिहतचकिवाहनबलो. चकधरो गुतचको पसंतचको राज-
सिबंसकुल विनिगतो महाविजयो राजा खारवेलसिरि ॥

Please see "Actes Du. Sixieme Congres International Des Orientalistes, tenu en 1883 a Leide" Vol. III, pp. 133 to 179 for the original English Essay of Pandit Bhagwanlal Inderji entitled "The Hathigumpha and three Inscriptions in the Udayagiri near Cuttack."

Please see પ્રાચીન જૈન લેખસંગ્રહ for the latest reading of the 4 inscriptions and Gujarati translation of same.

The most relevant passage for our purpose is lines 12 and 13 translated below both in Gujarati and English.

(12) "મગધના લોકોમાં બારે ત્રાસ વર્તીવીને તેણે (પોતાના)
હાથીઓને ગંગાનું પાન કરાવ્યું અને મગધના રાજાને સખ્ત શિક્ષા કરીને
(પોતાના) પગે તેને નમાવ્યા, નન્દરાજે લીધેલ પ્રથમ જિનની
. મગધમાં એક શહેર વસાવીને.

(13) સ્થાપે છે તેનાં શિખરો એવાં (ઉંચાં)
કે કે તેમના ઉપર એસાંને વિદ્યાધરો આકાશને એવે : સમવાર્ષિક દાન (ના
નિયમ) પ્રમાણે તેણે અપૂર્વ અને (હજીસુધી) નાહિ અપાયતું હાથીઓનું દાન
આપ્યું લેવડાવ્યા . . . આ પ્રમાણે અંકરેલો . . .

(12) He spread terror amongst the people of Magadha and made (his) elephants drink the water of the Ganges and made the King of Magadha fall at his feet. Having founded a new city in Magadha installed (the idol) of the first Jina

(13) The domes of which are so (high) that Vidyadhars (Semi-divine beings) may draw the sky; according to (the rule of) Seven yearly donation he made donation of elephants not made (heretofore) made to take in this way one hundred.

Note No. 10A.

ON THE AUTHENTICITY OF THE JAINA TRADITION.

BY

G. BUHLER.

MATHURA INSCRIPTIONS.

On the bearing of the following inscriptions please see note 11E.

"Success! The year 20, the summer (month) 1, day 15. An image of glorious Vardhamana, the gift of the female lay-disciple Dina (*i.e.* Dinna, or, Datta), the (daughter) of Dattila the wife of Vi..la, the mother of Jayavala (Jayapala), of Devadasa and Nagadina (*i.e.* Nagadinna, or, Nagadatta) and of Nagadina (*i.e.* Nagadinna, or Nagadatta) (this statue, being) the NIRVARTANA of the preacher Aryya-Sanghasiha (*i.e.* Arya Sanghasimha) out of the Kotiya School, the Vaniya race, the Vairi branch, the Sirika division." P. 171-172 Vol. I The Vienna Oriental Journal 1887.

"Adoration to the Arhats, adoration to the Siddhas! The year¹ 62, the summer (month) 3, the day 5; on the above date a YA. was given to the community which includes four classes as an enjoyment (or one share for each) (this being) the NIRVARTANA of Atapikog^aahabarya, the pupil of Arya-Kakasaghasta (Arya-Karka-

sagharshita), a native of Rara (Radha). The gift of Vaihika, (or, Vaihita.)” P. 173 *ibid.*

“Success ! During the reign of the great king Kanishka, in the ninth year, 9, in the first month, 1, of....on the day 5—on the above date (an image of glorious Vardhamana has been caused to be made) for the welfare (and happiness) of (all created beings) by Vikata, the housewife of Bhattimita (Bhattimitra) and (daughter of) Brahma.....---(this statue being) the NIRVAR-TANA of the preacher Naganamdi, out of the Kotiya school (*gana*), the Vaniya line (*kula*) (and) Vairi branch (*sakha*)”. P. 174 *ibid.*

“The year 47, the summer (month) 2, the day 20—on the above date a drinking-fountain was given by....the.....of the laydisciple Da.....(this being) the *nivata*na of Sena, the pupil of Rohanadi (Rohanandi) and preacher of the Petidhamika (Praitidharmika) line in the Charana school”. P. 177 *ibid.*

“Success ! Adoration to the Arhat Mahavira, the destroyer of the gods. In the year of the king Vasudeva, 98, in the month 4 of the rainy season, on the day 11.....on the above date.....of the chief of the school (ganin) Aryya Devadata (Devadatta) out of the school (*gana*) founded by Aryya Rohana (Arya Rohana) out of the Parihasaka line (*kula*) out of the Ponapatrika (*Paurṇapatrika*) branch (*sakha*).” P. 179 *ibid.*

“Taken together with the Kalpasutra, the inscriptions liberate an important portion of the tradition of the Svetambaras from the suspicion of being a forgery. The part of the Sthaviravali which we can now control, proves to contain on the whole trustworthy account of the development of the Svetambara branch of the Jains, which shows only such accidental mistakes and omissions as may be expected to occur in a late redaction of an oral tradition. This result is certainly encouraging for those who, like Professor Jacobi and myself, contend that the Jains tradition must not be placed under exceptional laws or criticism, but must be treated like every other tradition, *i.e.* that it must be credited, if it is supported by other independent information, derived from historical documents or from the tradition of other sects, and that the Jaina maxim *Syad va* must be applied, if such support is wanting.

The agreement of Mathura inscriptions with the Kalpasutra shows further, that the Jainas of that town were Svetambaras and that the great schism which divided the Jaina community into two hostile sections, took place, not as the modern tradition asserts, in 609 after Vira, but long before the beginning of our era. The latter view has been already put forward by Professor Jacobi who, relying on the Pattavalis of the Svetambaras and of the Digambaras, has placed their

separation in the second century after Vira, up to which period the names of the teachers of both lists are identical." P. 180 *ibid.*

Note No. 10B

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MATHURA INSCRIPTIONS.

"Secondly, the inscription No. II, which is incised on the base of a female statue, records the dedication of a statue of Sarasvati. Statues of the Vagdevta, the goddess of speech, are common in modern Jaina temples and their dedication is occasionally mentioned in late works and inscriptions, *e.g.* in the Sukritasam kirtana XI 17, and in Vastupala's Prasasti's on Girnar. Moreover they occur even in the Jain caves, see Arch. Rep. of Western India, Vol. V, p. 48. We now learn that the worship of Sarasvati was considered orthodox by the Svetambaras in the second century A.D. and probably even in earlier times." P. 237.

No. I.

Success ! In the year 22, in the second (month of) summer, on the seventh day—A statue of Vardhamana. From the Varana GANA, from the Petivamik (a Kula)....P. 238.

No. II.

Success ! . In the year 84 (?), in the fourth, 4, month of winter, on the tenth day—on the

(LUNAR DAY SPECIFIED AS) above, one (STATUE OF) Sarasvati, the gift of the smith Gova, a son of Siha, (MADE) at the instance of the preacher (VACHAKA) Aryya-Deva, the SRADDHACHARI of the GANI Aryya-Maghighasti, the pupil of the preacher (VACHAKA) Aryya-Hastahasti, from the Kottiya GANA, the Sthaniya KULA, the Vaira SAKHA and the Shri Guha SAMBHOGA,—has been set up for the welfare of all beings. In the AVATAIA my stage-dancer. 2 P. 239-40.

No. III.

Success! In the year 95 (?) in the second (MONTH OF) summer, on the eighteenth day—Aryya-Araha (dinna) from the Kottiya GANA, from the Thaniya KULA, from the Vaira SAKHA. 1. 240.

No. IV.

From the Varana GANA, from the worshipful Kaniyasika KULA (from the) Od..... (SAKHA ?).....P. 240.

Note No. 10 C.

EPIGRAPHICA INDICA Vol. I.

JAIN INSCRIPTIONS FROM MATHURA.

No. VII.

“Success! In the year 19, in the fourth (month of) the rainy season, on the tenth day,

—on that (date specified as) above,—the pupil of the preacher, the venerable Baladina (Baladatta) (is) the preacher, the venerable Matridina (Matridatta) ; at his request (was dedicated) an image of divine Santi...., the gift of Le...., first wife of Suchila (Suchila), out of the Kottiyagana, the Thaniya Kula, the Srigriha, Sumbhoga, the Aryya-Veri (Arya-Vajri) SakhaAdoration to the Arhats, the highest ones in the whole world ! P. 382-83.

NO. VIII.

Success ! In the year 40 (60 ?) of the great king (and) supreme king of kings, Devaputra Huvashka, in the fourth month of winter, on the tenth day,—on that (date specified as) above, (this) meritorious gift (was made) for the sake of great happiness by Datta, the wife of Kaprosaka, an inhabitant of....Vata, (at the request) of ganin, the venerable kharinna, pupil of the preacher, the venerable Vriddhahasti out of the Kottiyagana, the Sthanikiya Kula (and,) the Sakha of the Aryya-Veriyas (the followers of Arya-Vajra). May the divine (and) glorious Rishabha be pleased ! P. 386.

XIV.34

34 INCISED ON THE PEDESTAL OF A SMALL SEATED JINA 2 FEET 6 INCHES BY 1 FOOT 7 INCHES, FROM THE SAME PLACE.

Success ! The pupil of the Venerable Jestahasti (Jyasthahastin) out of the Kottiyagana

Gana, the Brahmadasika Kula; the Uchchanagri Sakha and the arina sambhoga (was, the venerable Mahala; the pupil of the venerable Jestahasti (Jyesthahastin) (was) the venerable Gadhaka; at the request of his female pupil, the venerable Sana, (was dedicated) an image of Ushabha (Rishabha), the gift of Gulha, the daughter of Varma (and) the wife of Jayadasa. P. 389.

XXI.65

STET ON THE BASE OF A SEATED IMAGE OF SARASVATI, 1 FOOT 10 INCHES BY 1 FOOT 3½ INCHES, FOUND NEAR THE FIRST TEMPLE ON THE SOUTH-EAST OF THE MOUNO.

Success! In the year 54 (?), in the fourth, 4 month of winter, on the tenth day, on the (lunar day specified) as above, one (statue of,) Sarasvati, the gift of the Smith Gova, son of Siha, (made) at the instance of the preacher (Vachaka) Aryya-Deva, the Sraddhacharo of the ganin Aryya--Maghahasti, the pupil of the preacher Aryya--Hastahasti, from the Kottiya gana, the Sthaniya Kula, the Vaira Sakha and the Srigriha Sambhoga,---has been set up for the welfare of all beings. In the avatala my stage dancer (?). P. 393.

EPIGRAPHICA INDICA. VOL. II.

XIV₄₂.

42 INCISED ON THE BASE OF SMALL STANDING
JINA. MEASURING, 2' BY 10".

The year 18, the second (month of) the rainy season, the day 11 (the gift) of Mita—Siri (? Mitrasri), the daughter of.....a.....of divine Arishtanemi. (Arishtaneni).....P. 202.

XX 63.

63 INCISED ON THE LEFT PORTION OF THE BASE
OF A LARGE STANDING FIGURE OF JINA, MEASURING 2'-3" BY 1'-8" ; THE RIGHT PORTION
IS MISSING.

The year 79, the fourth (month of the) rainy season, the twentieth day—on that (date, specified as) above, Aya-Vridhahasti (Arya-Vridhahastin,) a preacher in the Kottiya gana (and) in the Vaira (Vajra) Sakha, gave the advice to make an image of the Arhat Nandiavarta (Nandyavarta)⁶⁷.....the image, the gift of the female lay-disciple Dina (Datta), wife of, was set up at the Vodva Stupa, built by the gods." P. 204.

67 The Arhat Nandyavarta, i.e., he whose mark is the Nandyavarta Symbol, is Ara, the eighteenth Tirthankara.

XXIX. 86.

86 INCISED ON THE LEFT SIDE OF THE UPPER PART OF THE BASE OF A SQUATTED JINA, 1'-2" BY 1'-0" THE RIGHT SIDE BEING BROKEN OFF.

"The preacher Ghoshaka, pupil of the Ug-gahini, a gani (ganin) in the sthainkya (kiya) kula ; an image of the Arhat Parsva (Parsva)" P. 207.

NOTE. NO II. A.

SACRED BOOKS OF THE EAST.

EDITED BY F. MAX MULLER.

Vol. XLV.

Gaina Sutras Pt. II.

1895 Edition.

By Hermann Jacobi.

....(i) "The Pali Katuyama is equivalent to the Prakrit katuggama, a well-known Gaina term which denotes the four vows of Parsva in contradistinction to the five vows (panka mahavvaya,) of Mahavira. Here, then, the Buddhists, I suppose, have made a mistake in ascribing to Nataputta Mahavira a doctrine which properly belonged to his predecessor Parsva. This is a significant mistake ; for the Buddhists could not have

used the above term as descriptive of the Nigantha creed unless they had heard it from followers of Parsva, and they would not have used it if the reforms of Mahavira had already been generally adopted by the Niganthas at the time of the Buddha. I, therefore, look on this blunder of the Buddhists as a proof for the correctness of the Gaina tradition, that followers of Parsva actually existed at the time of Mahavira." P. XXI Intro.

(ii) "Before following up this line of inquiry. I have to call attention to another significant blunder of the Buddhists: they call Nataputta an Aggivesana, *i.e.* Agnivaisyayana; according to the Gainas, however, he was a Kasyapa, and we may credit them in such particulars about their own Tirthakara. But Sudharman, his chief disciple, who in the Sutras is made the expounder of his creed, was an Agnivaisyayana, and as he played a prominent part in the propagation of the Gaina religion, the disciple may often have been confounded by outsiders with the master, so that the Gotra of the former was erroneously assigned to the latter. Thus by a double blunder the Buddhists attest the existence of Mahavir's predecessor Parsva and of his chief disciple Sudharman." P. XXI *ibid.*

(iii) "That Parsva was a historical person, is now admitted by all as very probable; indeed his followers, especially Kesi who seems to have

been the leader of the sect at the time of Mahavira, are frequently mentioned in Gaiṇa Sūtras in such a matter-of-fact way, as to give us no reason for doubting the authenticity of those records. The legend in the Uttaradhyāyana, Lecture XXIII, how the union of the old and the new church was effected, is of much interest in this respect. Kesi and Gaṇṭama, the representatives and leaders of the two branches of the Gaiṇa Church, both at the head of their pupils, meet in a park near Śravastī; the differences in their creed concerning the number of great vows, and the use or disuse of clothes are explained away without further discussion, and full harmony with regard to the fundamental ethical ideas is satisfactorily established by the readiness with which allegorical expressions of the one speaker are understood and explained by the other. There seems to have been some estrangement, but no hostility between the two branches of the church; and though the members of the older branch invariably are made to adopt the Law of Mahavira, 'which enjoins five vows', it may be imagined that they continued in some of their old practices, especially with regard to the use of clothes, which Mahavira had abandoned. On this assumption we can account for the division of the church in Śvetāmbaras and Digambaras, about the origin of which both sects have contradictory legends. There was apparently no sudden rupture; but an original diversity

(such as *e.g.* subsists now between the several 'Gakkhas of the Swetambaras) ripened into division, and in the end brought about the great schism." P. XXI & XXII *ibid.*

(iv) "The records in the Buddhists Canon are not repugnant to our views about the existence of the Niganthas before Nataputta ; for the Niganthas must have been an important sect at the time when Buddhism took its rise. This may be inferred from the fact that they are so frequently mentioned in the Pitakas as opponents or converts of Buddha and his disciples ; and as it is nowhere said or even merely implied that the Niganthas were a newly-founded sect, we may conclude that they had already existed a considerable time before the advent of the Buddha. This conclusion is supported by another fact. Makkhali Gosala, a contemporary of Buddha and Mahavira, divided mankind into six classes. Of these, according to Buddhaghosa, the third class contains the Niganthas. Gosala probably would not have ranked them as a separate, *i.e.* fundamental subdivision of mankind, if they had only recently come into existence. He must have looked upon them as a very important, and at the same time, an old sect, in the same way in which, in my opinion, the early Buddhists looked upon them. As a last argument in favour of my theory I may mention that in the Magghima Nikaya 35, a disputation between the Buddha and Sakkaka, the son of a Nigantha.

is narrated. Sakkaka is not a Nigantha himself, as he boasts of having vanquished Nataputta in disputation, and, moreover, the tenets he defends are not those of the Gainas. Now when a famous controversialist, whose father was a Nigantha, was a contemporary of the Buddha, the Niganthas can scarcely have been a sect founded during Buddha's life." P. XXII & XXIII *ibid*,

SACRED BOOKS OF THE EAST.

EDITED BY F. MAX MULLER.

Vol. XXII.

1884 Edition.

By Hermann Jacobi.

(v) "Our discussion, which we here close, has, I hope, proved that the development of the Gaina church has not been, at any time, violently interrupted by some very extraordinary events; that we can follow this development from its true beginning through its different stages, and that Gainism is as much independent from other sects, especially from Buddhism, as can be expected from any sect. We must leave to future researches to work out the details, but I hope to have removed the doubts, entertained by some scholars, about the independence of the Gaina religion and the value of its sacred books as

trustworthy documents for the elucidation of its early history." P. XLVII Intro.

NOTE NO. II B.

DR. HARMANN JACOBI SAYS :—

"In conclusion let me assert my conviction that Jainism is an original system, quite distinct and independent from all others; and that therefore it is of great importance for the study of Philosophical thought and religious life in ancient India."

Read in the Congress of the History of Religions held at Oxford. P. 374 Shri Jain Svetamber Conference Herald 1916.

NOTE NO. II C.

JAIN GAZETTE Vol. X.

NO. I 1914.

Prof. Jacobi further observed :

(i) That on considering the evidence from Buddhist works he was almost certain that their authors did not look upon Mahavira as *the founder of the sect of the Niganthas* i.e. the Jainas; they never speak of him in that light, but regard him apparently as *the head of a well established order of ascetics*, the Niganthas. To the same conclusion he was led by a

comparative study of the Jain traditions about Mahavira and those of the Buddhists about Buddha. For the Buddhists have detailed records how Buddha first followed Sankhya philosophy and expected by employing Yoga methods to arrive at the promised state of omniscience, but on finding out from actual experiment that the severest asceticism and the most protracted fasting did not lead up to the desired goal, he relinquished those vain efforts and arrived by deep meditation at the perfect enlightenment which revealed to him the saving truths of a new religion. But nothing of this kind is related of Mahavira, not a trace of his having to *search* for the truth, and when he had reached perfect enlightenment, not the slightest indication that he found out a *novel* truth ; but he is regarded to have been a Jain from the beginning, as his parents are said to have been lay adherents of Parsva, and to have entered the already existing order of Jain ascetics when he renounced the world. If he had founded an entirely new religion as Buddha undoubtedly did, Jain scriptures would most certainly not have suppressed this fact and have passed in silence over the greatest merit of the founder of their religion. Hence he concluded that at the period of Mahavira and even before it Jainism had been for some time a firmly established religion, and that *Mahavira did only reform it and reorganised the order of ascetics.*

(ii) The doctor went on to say that he had found traces of Jain influence in Buddhism. As pointed out before, Buddha gave up the system, of philosophy which he had first adopted, and started an entirely new one. The consequence thereof was that he had also to give up the technical terms, the *Paribhasha*, in the former system, and in their stead had to adopt other technical terms in order to expound his new ideas. But as he was chiefly concerned with what leads to salvation, he did not work out a new and self-consistent system of psychology as the basis of ethics. He seems to have largely adopted current ideas on this head and together with them current terms to express them. Hence there is something vague and ill-defined in Buddhist psychology. We meet with many terms which are used alike by Jains and Buddhists. Among them there is one which in my opinion the Buddhists must have borrowed from the Jains. The term *Asrava*, in Pali *asava*, is according to the Buddhists synonymous with *klesa*, and it means human passion, sin, corruption, depravity. Usually three *asavas* are recognised. *Kamasava* the lust of flesh, *bhavasava* the love of existence, and *avijjasava* the defilement of ignorance; occasionally a fourth *asava* is admitted, *ditthasava* the defilement of heresy (see Childers, Pali dictionary S. V. *asava*).

Asrava etymologically means "flowing in" or "influx", and it was difficult to imagine why

the Buddhists should have chosen just that word to denote sin, corruption, depravity. Even if taken in a metaphorical sense, it was not easy to see how from the Buddhist point of view it could come to express the idea of depravity and sin, for it might be asked what is to 'flow in', and 'where is it to flow in'? But with the Jains *asrava* retained its etymological meaning, and it adequately expressed the idea denoted by the term *asrava*, for according to Jain philosophy *asrava* meant the influx of matter into the soul. *Karma* was material, *paudgalam*; such subtle matter as was able to form *karma*, poured into the soul, *jiva*, and being amalgamated in and with the soul defiled it and made it liable to mundane existence as long as the Karma-matter was not purged off (*nirjara*) and the further influx of new Karma-matter was not stopped (*samvara*.) Hence the term *asrava* had its literal meaning; for there really was something flowing in, and the result of it was the defilement, depravity. It was therefore easily imaginable that in common parlance *asrava* should have got the meaning defilement, depravity, irrespective of the etymology; and this was just what happened to the word *asrava* before it was received into Buddhist terminology. But the word could never have been used in its derived meaning (*i.e.* sin) if it had not before been used in its literal meaning. And since the Jains used the word in its original, *i.e.* literal or etymological, meaning, those who

used it in the derived meaning, must have adopted it from the Jains. Thus the use of the word *asrava* by the Buddhists was a proof of their posteriority with regard to Jainism.

The conclusive force of the argument could be illustrated by an analogy. The word 'influence' was used in most European languages in the same meaning which it had in English; etymologically it meant about the same as *asrava* i.e., 'flowing in' or 'influx' being derived from the Latin 'fluere' to flow. But how did the word arrive at its present meaning which contained the idea of control and authority? By what metaphor did it come to this meaning? The enigma was solved by a reference to medieval Latin; where influence was used as an astrological term. For from the stars was supposed to flow "an ethereal stream which affected the course of events on earth and the fortunes and characters of men." If the word influence had not first been used in the astrological sense, it could never have come to the meaning connected with its etymology only by that strange and now forgotten astrological theory. And just in the same way, Dr. Jacobi maintained that *asrava* would never have been used by the Buddhists in meaning so far removed from its etymology, if the Jains had not used it before in its etymological sense. P. 9-II.

NOTE NO. IID.

ENCYCLOPAEDIA BRITANICA.

VOL. XXIX.

THE TENTH EDITION.

Page 661-62.

It is the sect of the Svetambaras which has preserved the oldest literatures. Prof. Jacobi has discussed in two papers the history of the schism between them and the Digambaras, and several scholars—notably Bhagvanlal Indraji, Mr. Lewis Rice, and Hofrath Buhler in the articles mentioned below*—have treated of the remarkable archeological discoveries lately made. These confirm the older records in many details, and show that the Jains, in the centuries before the Christian era, were a wealthy and important body in widely separated parts of India. A further confirmation of the substantial accuracy of the existing Jain records has been found in the numerous references to Jains, and to points of Jain belief, in the recently published Buddhists Nikayas. These are older than the oldest of the Jain books. But the details they give show that the latter have not altered very much from the

*The Hathi Gumptha and three other inscriptions at Cuttack, Leyden, 1885; Sravana Belgola inscriptions, Bangalore 1889; Vienna Oriental Journal, Vols. ii-v: Epigraphia Indica vols. i-iv.

original tenets of their faith so represented, not seldom with evident bias, by their rivals the Buddhists.

It is now certain that the Jain community was really even older than the time of the Buddha, and was re-organised by his contemporary the Mahavira, named Vaddhamanu. And it is also clear that the Jain views of life were, in the most important and essential respects, the exact reverse of the Buddhist views. The two orders, Buddhist and Jain, were not only, and from the first, independent but directly opposed the one to the other. In philosophy the Jains are the most thorough going supporters of the old Animistic position. Nearly everything, according to them, has a soul within its outward visible shape—not only men and animals, but also all plants, and even particles of earth, and of water (when it is cool), and fire and wind. The Buddhist theory, as is well-known, is put together without the hypothesis of “soul” at all.

The word the Jains use for soul is Jiva, which means life; and there is much analogy between many of the expressions they use and the view that the ultimate cells and atoms are all, in a more or less modified sense, alive. They regard good, and evil, and space as ultimate substances which come into direct contact with the minute souls in everything. And their best known position in regard to the points most discussed in philosophy is Syad-Vada.—RHYS-DAVIDS.

NOTE NO. 11 E.

ON THE AUTHENTICITY OF THE JAINA TRADITION.

BY

G. BUELLER.

In spite of the numerous arguments which, of late, have been brought forward in order to establish the proposition that the Jain sect is not a branch of the Buddhas, but an independent religious community, founded at the same time as that of the latter, there is as yet no unanimity on this point among the competent scholars. Though professors OLDENBERG, KERN HOERNLE, PETERSON, and others have declared themselves in favour of the theory, started by Professor Jacobi and myself, some of the most eminent Orientalists like Professor A. WEBER and Mr. A. BARTH are not yet satisfied of its truth and have given reasons for their dissent which deserve serious attention. Both admit that Nataputta, the chief of the Niganthas, mentioned by the Buddhists whom Professor JACOBI and I have identified with Vardhaman Nayaputta, the last Tirthakara of the Jains or Niganthas, is a historical person. But both distrust the Jain tradition and consider it to be probable that the latter has been made up or, to use the proper word, has been forged according to the Buddhist scriptures. Professor WEBER

thinks that the Jainas, when separating from the Buddha, intentionally disowned their teacher Sakyamuni and chose to fabricate a fable, which made them pupils of one of his opponents and rivals. This view is, in his opinion, suggested by the extraordinary resemblance of the Jaina and Buddha legends regarding the lives of their teachers.(1) Mr. A. BARTH(2) doubts the trustworthiness of the Jaina tradition, because their sacred books, avowedly, have been reduced to writing in the fifth century A.D., or nearly a thousand years after the foundation of the sect, and because there is no evidence to show that they have had since that remote epoch a self-conscious and continuous existence, *i.e.*, a direct tradition of doctrines and records. He believes that during many centuries the Jains did not become distinct from the numerous groups of ascetics who could not boast of more than an obscure floating existence and that later they fabricated their tradition on the model of that of the Buddhists. Professor JACOB has discussed the opinions of both scholars in the important introduction to his translation of the Acharanga and Kalpa Sutras(3) and has tried to meet their objection to our view.

He first attacks the fundamental proposition, on which his opponents must rely, viz.

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1. Indische Studien, Vol. XVI, p. 240.
 2. Revue de l'histoire des religions, Vol. III p. 90.
 3. Sacred books of the East, Vol. XXII, pp. X-XLVII.

the assertion that the resemblance of the historical statements of the Jains to those of the Buddhas and the agreement of their doctrines and customs are so close that they warrant the suspicion of a mutual interdependence.

He shows that the account of the life of Vardhamana differs in very important and numerous details from that of Sakyamuni Gautama and that such resemblances, as are found, may be expected to occur in the lives of any two men, who were contemporaries and caste-fellows, and both became ascetics and teachers of religious systems. He further points out a number of very considerable differences between the doctrines and customs of the Jains and of the Buddhas and proves with the help of the ancient Dharma-sutras, that their resemblances are more easily explained by the theory that both sects borrowed from the Brahamans than by the assumption that the Jains imitated the Buddhas. In answering Mr. BARTH'S strictures on the Jaina tradition he admits that the Jain sect may have been for a long time small and unimportant, but contends that small sects, like the Jews and Parsis, often do preserve their doctrine and traditions with great pertinacity and better than large religious communities. He adds that the trifling differences in doctrines or usages, which caused the various schisms in the Jaina church, indicate that the latter was most particular about its tenets, and that the detailed list

of teachers and schools in the Sthaviravali of the Kalpasutra, which cannot be a pure fabrication, shows the interest, taken in the preservation of its records. With respect to the sacred books of the Svetambaras, he rejects a portion of the tradition, which alleges that Devarddhi in the fifth or sixth century caused the Siddhanta to be written in books and introduced the use of Mss. in the instructions of pupils and laymen. He takes only the latter statement to be true and assumes that Mss. of the Angas and other sacred works did exist at an earlier period, 'because it is hardly credible that the Jaina monks should never before have attempted to write down what they had to commit to memory'. Proceeding to a consideration of the character of the Jaina scriptures, he adduces several points which prove them, or, at least portions of them to be much older than the fifth or sixth century A.D. Their astronomical system shows no trace of the influence of the Greeks, which made itself felt in India before that time. Their language approaches closer to the Pali of the Buddhists than to the Prakrit of Hala's Gathakosha. The metres of the poetical portions of the Acharanga and of the Sutrakritanga show more modern forms than those, occurring in the Dhammapada and other works of the Pali canon, but are more ancient than those, used in the Lalitavistara and generally in the Gathas of the Northern Buddhists as well as in the later Brahmanical literature.

As a Buddhist canon was collected in the beginning of the fourth century B. C. which on the whole is preserved in the Pali collection of the Southern Buddhists, and as the Lalitavistara is said to have been translated into Chinese in 65 A.D., the limits for the composition of the extant Jain works lie between the fourth and first centuries B. C. But considering the greater resemblance of the oldest Jain metres to those of the Southern Buddhists, the beginning of the Jain literature must be placed nearer the time of the Pali literature, rather than of the Northern Buddhists. This result agrees pretty well with the tradition of the Svetambaras, who state that the Angas were collected by the Sangha of Pataliputra at the end of the fourth century B. C. or in the beginning of the third. While thus the continuity of the Jain tradition appears certain for eight out of the ten centuries which lie between Vardhamana and Devardhhi, he thinks it probable that during the remaining two it was secured by the fourteen purvas, whose former existence is asserted both by the Svetambaras and Digambaras, while a table of their contents is preserved in the sacred books of the former. These works which were the earlier canons of the Jains contained chiefly matters of a controversial nature, accounts of Vardhamana's disputations with the rivals. As these discussions in the course of time lost their interest, they were superseded by the Angas

which gave the doctrines and the legends in a more convenient form, and were gradually forgotten. It is thus evident, that the development of the Jaina literature has not, at any time been violently interrupted and that it can be traced through its different stages from its true beginning.

Professor JACOBI'S able discussion has the great merit that it offers for the first time the outline of a self-consistent history of the development of the Jaina literature which is partly based on the undeniable results of critical investigations. On reading it, I could, however, not suppress a regret, that his answer to Mr. Barth is in one important point incomplete, since it furnishes no instance in which the tradition of the Jains is proved to be trustworthy by independent, really historical sources. This feeling induced me to enter on a careful re-examination of all the ancient historical documents which refer to the Jains, and to inquire, if they furnish any data which corroborate the earlier Jaina tradition and liberate at least portions of it from the suspicion of being a deliberate forgery. The result is that I believed to be able to prove the correctness of a not inconsiderable part of the larger list of teachers and schools, preserved in the Sthaviravali of the Kalpasutra(1). The historical documents, corroborating it, are the well-known Mathura inscriptions, published in

1. Kalpasutra pp. 78-82, ed. Jacobi, and S. B. E. XXII, p. 288-293,

Sir A. CUNNINGHAM's Archaeological Reports, vol. III., plates XIII-XV. They not only mention the division of the Jaina monks into schools, lines of teachers and branches, but contain the names of nine Ganas, kulas and sakhas and of one teacher, mentioned in the Kalpasutra. These inscriptions are dated according to the era of the Indoscythian kings Kanishka, Huvishka and Vasudeva, whose names are mentioned in some of them. Though the beginning of this era has not yet been accurately fixed, it may be safely asserted that the rule of these Indoscythians over North-Western India cannot be placed later than in the end of the first and the first three quarters of the second century A.D. One of the latest dates which has been assigned for Kanishkas' accession to the throne is the year 78-79 A.D.(2).

Though I am by no means satisfied, that it falls so late, I here follow the opinion of Messrs. FERGUSSON, OLDENBERG, KERN, and others who consider Kanishka to be the founder of the Saka era, lest I may be accused of antedating these important inscriptions. The dialect in which they are written, shows that curious mixture of Sanskrit and Prakrit, which is found in the Gathas of the Northern Buddhists, and which, as Dr. HOERNLE has been the first to recognise,

2. Sir A. Cunningham, who in his book of Indian eras, p 41 refers the dates of Kanishka and the rest to the fifth century of the Seleucidan era. places each of the inscriptions ten years later than I do,

was one of the literary and official languages of Northern and North-Western India during the first centuries before and after the beginning of our era. pp. 165—169 Vienna Oriental Journal, Vol. I 1887 by G. Buhler.

NOTE NO. II F.

“The Naya clan to which he (Mahavira) belonged seem to have supported a body of monks who followed the rule of Parsvanatha, an ascetic who had lived some two hundred and fifty years before Mahavira.” P. 31 Mrs. Sinclair Stevenson’s, “The Heart of Jainism.”

NOTE NO. II G.

“Mahavira’s parents (and with them probably their whole clan of Nayakshattriyas) are said to have been followers of the tenets of Parshwa—Natha (See Ay. II, 15, and 16).”

Hoernle’s Edn. N. Vol. II, p 6.

NOTE NO. II H.

Dr. Guerinot says :—

“There can no longer be any doubt that Parśva was a Historical personage. According to the Jain Tradition he must have lived a hundred years and died 250 years before Mahavir. His period of activity, therefore corresponds to the 8th century B. C.

The parents of Mahavir were followers of the religion of Parsva.....”

“The age we live in there have appeared 24 Prophets of Jainism. They are ordinarily called Tirthankers. With the 23rd Parsvanath we enter into the region of History and reality.”

Introduction to his Essay on Jain Bibliography.

NOTE NO. II I.

“In spite of this the second explanation is the right one, because the Buddhists themselves confirm the statements of the Jains about their prophet. Old historical traditions and inscriptions prove the independent existence of the sect of the Jainas even during the first five centuries after Buddha’s death, and among the inscriptions are some which clear the Jaina tradition not only from the suspicion of fraud but bear powerful witness to its honesty.” P. 23. The Indian Act of the Jainas by J. G. Buhler & J. Burgess.

NOTE NO. II J.

“Within the last thirty years a small band of scholars, pre-eminent amongst whom are the late Hofrath Professor Buhler, Professor Jacobi, and Dr. Hoernle, have effected a great advance in our knowledge of Jainism. For long it had been thought that Jainism was but a sub-

sect of Buddhism, but, largely as a consequence of the researches of the Orientalists just mentioned, that opinion has been finally relinquished, and Jainism is now admitted to be one of the most ancient monastic organizations of India. So far from being merely a modern variation of Buddhism, Jainism is the older of the two heresies, and it is almost certain that Mahavira though a contemporary of Buddha, predeceased him by some fifty years" (Mahavira 599-527 B. C. & Buddha 557-477 B. C.) P. XIV Introduction to the Heart of Jainism by Mrs. Sinclair.

NOTE NO. II K.

THE CAMBRIDGE HISTORY OF INDIA. 'THE HISTORY OF THE JAINS).

(i) For a considerable time European scholars were unable to form a clear opinion on the rise and growth of Jainism owing to the absence of original texts which were then scarcely available in Europe. Thus the older generations of Sanskrit scholars may be said to have shared principally two different opinions on these matters. Colebrook, Prinsep, Stevenson, F. Thomas, and others thought Jainism to be older than Buddhism—an opinion to which we may now willingly subscribe—mainly from the reason, that a disciple of Mahavira called Indrabhuti Gautama was held to be the same person as Gautam the Buddha. On the other hand, other distinguished

Orientalists such as H. H. Wilson, Lassen, and even Weber, were of the opinion that Jainism was only one of the many different sects into which Buddhism was divided at an earlier or later date after the death of Buddha. Such a view might easily be held on the basis of certain somewhat striking resemblances which are found in the Buddhist and Jain records of which at that time only a comparatively small number had found their way to Europe. This latter hypothesis has now been thoroughly refuted by the works of two eminent German scholars, Buhler and Jacobi, who have laid down a sure foundation for our knowledge of Jainism by a thorough investigation of its old canonical texts and a comparison of these with the scriptures of the Buddhists and Brahmaus. (P. 152).

(ii) But the Jains themselves claim for their religion a far more venerable antiquity : they tell us that before Mahavira there lived not less than 23 *tirthankaras* or 'prophets', who appearing at certain intervals preached the only true religion for the salvation of the world. The first of these prophets was king Rishabha, who after laying down his royal power and transferring the realm to his son Bharat, the first universal monarch (*chakravartin*), became a holy man and a *tirthakara*.

* * * * *

(iii) This Pareva is assumed, on the authority of Professor Jacobi and others, to have been

an historical personage and the real founder of Jain religion. As he is said to have died 250 years before the death of Mahavira, he may probably have lived in the eighth century B.C. Professor Jacobi seems to regard this date as not improbable, since some centuries must have elapsed between his time and the appearance of the last Jain prophet. But, as we have not a single certain date in Indian history before the time of Buddha, it is evidently impossible to prove this.....(P. 153).

(iv) In regard to the teaching of Parvā we are better informed : it was probably essentially the same as that of Mahavira and his followers. But we have no exact knowledge, except on two principal points, as to how far this creed was due to Parvā, or what innovations may have been introduced by his successor. We are told that Parvā enjoined on his followers four great vows, viz. not to injure life, to be truthful, not to steal, and to possess no property, while Mahavira added a fifth requisition, viz. that of chastity. Further we know that Parvā allowed his disciples to wear an upper and an under garment. Mahavira, on his part, followed the more rigid rule which obliged the ascetic to be completely naked. These seem to have been, in fact, the most important differences in doctrine between the founder and the reformer of Jainism.....(P. 154).

(v) "His parents had, according to a tradition which seems trustworthy, been followers of Parcva, the previous *tirthakara* : as has already been pointed out, the doctrine of Mahavira was scarcely anything else than a modified or renovated form of Parcva's creed.....

(P. 160).

* * * * *

(vi) "We cannot here enter upon any full investigation of the doctrine of Mahavira. It must suffice here to point out that it represents, probably, in its fundamental tenets one of the oldest modes of thought known to us, the idea that all nature, even that which seems to be most inanimate, possesses life and the capability of reanimation ; and this doctrine the Jains have, with inflexible conservatism, kept until modern times. This has nothing in common with the philosophy of Buddha. There is, in reality, no resemblance between the two systems except in regard to such matters as are the commonplaces of all Hindu philosophy. Even for those superficial believers who looked more to the exterior appearance and mode of life than to the doctrine and faith, the two sects presented an aspect so completely different that one could not easily be confused with the other." (P. 161).

* * * * *

(vii) "Dr. Hoernle is no doubt right in maintaining that this good organisation of the

Jain lay community must have been a factor of the greatest importance to the church during the whole of its existence, and may have been one of the main reasons why the Jain religion continued to keep its position in India, whilst its far more important rival, Buddhism, was entirely swept away by the Brahman reaction. The inflexible conservatism of the small Jain community in holding fast to its original institutions and doctrine has probably been the chief cause of its survival during periods of severe affliction; for, as Professor Jacobi has pointed out, long ago, there can be little doubt, that the most important doctrines of the Jain religion have remained practically unaltered since the first great separation in the time of Bhadrabahu about 300 B. C.....

It must be confessed from this that an absolute refusal to admit changes has been the strongest safeguard of the Jains.

But the singularly primitive idea that even lifeless matter is animated by a soul, and the austere perhaps of all known codes of disciplinary rules seem scarcely congruent with modern innovations." (P. 169).

(viii) "We ought also to remember both that the Jain religion is certainly older than

Mahavira, his reputed predecessor Parsva having almost certainly existed as a real person, and that, consequently, the main points of the original doctrine may have been codified long before Mahavira."

P. 21 Intro. to UTTARADHYANA CHARPENTIER.

NOTE NO. II L.

"The systems which we call Jainism and Buddhism had their roots in the forgotten speculations *of the prehistoric past; but, as we know them*, were founded respectively by Vardhamana, Mahavira and Gautam Buddha. Both these philosophers, who were for many years contemporary, were born, lived and died in or near the kingdom of Magadha, the modern South Bihar."

P. 29 Vincent A. Smith's The Early History of India 3rd Edn.

NOTE NO. II M.

"On the other hand we possess two documents from the middle of the next century which prove that they advanced into south-eastern India as far as Kalinga. These are the inscriptions at Khandagiri in Orissa, of the great King Kharevela and his first wife, who governed the east coast of India from the year 152 to 165 of the Maurya era that is, in the first half of second century B. C.

The larger inscription, unfortunately very much disfigured, contains an account of the life of Kharavela from the childhood till the thirteenth year of his reign. It begins with an appeal to the Arhat and Siddha, which corresponds to the beginning of the five-fold form of homage still used among the Jains, and mentions the building of temples in honour of the Arhat as well as an image of the first Jina, which was taken away by a hostile king. The second and smaller inscription asserts that Kharavela's wife caused a cave to be prepared for the ascetics of Kalinga, "who believed in the Arhat".

P. 40 The Indian Sect of the Jains By J. G. BUHLER & J. BURGESS.

NOTE NO. 12 A.

MRS. ANNIE BESANT the President of the 9th Anniversary celebration of Syadvada Mahavidyalaya on the visit of Dr. Jacobi said in her lecture that Lord Mahavira was the *last* and not the *first* of the great twenty four teachers, that Europe denied the historicity of the other 23 Tirthankaras who preceded him because, being itself young, it could not travel backward far enough and liked to make Indian thought less ancient than it is, that both Jainism and Hinduism went back further than either history or legend counted them, that Jainism was essentially an independent system of thought, that though it had a superficial resemblance

with the Sankhya Philosophy, there were profound differences between the two, that the “Jiwa” of the Jains was not the same thing as the “Purusha” of the Sankhyas.

P. 4 JAIN GAZETTE, Vol. X, No. I, 1914.

H. H. GAIKWAD in his lecture in the third Jain Swetamber Conference held at Baroda said :
 “જૈન ધર્મ જુનો છે. બૌદ્ધ ધર્મ કરતાં પણ જુનો છે.”

P. 4 of the Report.

i.e. “Jain Religion is ancient. It is more ancient than even the Bauddha Religion.”

Please see Notes 14 and 17 for Lokmanya Tilaka's views.

See post Mahatma Ghandhi's views incorporated in the Reply.

Please see note 60 for views of H. H. Maharaja of Mysore.

For Dr. Satishchandra Vidyabhushana's views on Jain logic, please see note 61 A. & C.

Please see note 61B for Anandshanker Bapubhai's Dhruva's views on Jain logic.

Please see “Jainetar Drashtie Jain” Part 2 for opinions of various Indian scholars, some of which are cited below :—

मि० कन्नुलाल जोधपुरी माह दिसंबर सन् १९०६ अने जान्युवारी सन् १९०५ The Theosophist (थी थिओसोफिस्ट) पत्रना अंकमां लखे छे के:—“जैनधर्म” एक ऐसा प्राचीन धर्म है कि—जिसकी उत्पत्ति तथा इतिहासका पत्ता लगाना एक बहुतही दुर्लभ बात है। इत्यादि.

x x x x x x

श्रीयुत वरदाकांत मुख्योपाध्याय एम० ए० बंगाला.

श्रीयुत नथुराम प्रेमीद्वारा अनुवादित हिंदी लेखनी—

१ “जैनधर्म हिंदुधर्मसे सर्वथा स्वतंत्र है उसकी शाख या रूपांतर नहीं है.

२ पार्श्वनाथजी जैनधर्मके आदि प्रचारक नहीं था, परंतु इसका प्रथम प्रचार ऋषभदेवजीने किया था. इसकी पुष्टिके प्रमाणोंका अभाव नहीं है.

३ बौद्धलोग महावीरजीको निग्रंथोंका (जैनियोंका) नायक मात्र कहते हैं स्थापक नहीं कहते है.” इत्यादि.

x x x x x x

श्रीयुत तुकारामकृष्ण शर्मा लट्टु बी. ए. पी. एच. डी. एम. आर. ए. एम. एम. ए. एस. बो. एम. जी. ओ. एस. प्रोफेसर—संस्कृत शिलालेखादिकना विषयना अध्यापक किन्स कौलिज बनारस काशीना दशमवार्षिकोत्सव उपर आपेला व्याख्यानमांथी—“सबसे पहले इस भारतवर्षमें ऋषभदेव नामके महर्षि उत्पन्न हुए, वे दयावान्, भद्रपरिणामी, पहिले तिर्थंकर हुए. जिन्होंने मिथ्यात्व अवस्थाको देखकर—सम्यग्दर्शन, सम्यग्ज्ञान, और सम्यग्चारित्ररूपी मोक्ष-शास्त्रका उपदेश किया. बस यहही जिनदर्शन इस कल्पमें हुआ.

इसके पश्चात् अजितनाथसे लेकर महावीर तक तेईस तीर्थंकर अपने अपने समयमें अज्ञानी जीवोंका मोह अन्धकार नाश करते रहे.”

नेपालचंद्राय अधिष्ठाता ब्रह्मचर्याश्रम शांतिनिकेतन बालपुखाला कहे छे के—“मुझको जैन तीर्थंकरोंकी शिक्षापर । अतिशय भक्ति है” इत्यादि—

x	x	x	x	x	x
x	x	x	x	x	x

एम. ए. पांडे थियोसोफिकल सोसायटी बनारस लखे छे के—“मुझे जैनसिद्धांतका बहुत शौख है, क्योंकि कर्मसिद्धांतका इसमें सूक्ष्मतासे वर्णन किया गया है”

x	x	x	x	x	x
x	x	x	x	x	x

अम्बजाक्ष सरकार एम. ए. बी. एल. लिखित “जैनदर्शन जैनधर्म” जैनहितैषी भाग १२ अंक ९-१० मां छपावेल छे तेमां लख्युं छे के—

१ “यह अच्छी तरह प्रमाणिक हो चुका है कि जैनधर्म बौद्धधर्मका शाखा नहीं है. उन्होंने केवल प्राचीन धर्मका प्रचार किया है.

२ जैनदर्शनमें जीवतत्त्वकी जैसी विस्तृत आलोचना है वैसी और किसीभी दर्शनमें नहीं है इत्यादि.”

x	x	x	x	x	x
x	x	x	x	x	x

रा. रा. वासुदेव गोविन्द आपटे बी. ए. इन्दोर निवासी एक वखतना व्याख्यामां लखे छे के—

- १ “प्राचीनकालमें जैनोंने उत्कृष्ट पराक्रम वा राज्यभारका परिचालन किया है.
- २ जैनधर्ममें अहिंसा का तत्त्व अत्यन्त श्रेष्ठ है.
- ३ जैनधर्ममें याति धर्म अत्यन्त उत्कृष्ट है—इसमें सन्देह नहीं.
- ४ जैनियोंमें स्त्रियोंकोभी यतिदीक्षा लेकर परोपकारी कृत्योंमें अन्तर्गम्य करानेकी आज्ञा है वह सर्वोत्कृष्ट है.
- ५ हमारा हाथसे जिवहिंसा न होने पावे इसके लिए जैनी जीतने डरते हैं इतने बौद्ध नहीं डरते ।
- ६ बौद्धधर्मदेशोंमें मांसाहार अधिकतामें जारी है । आप स्वतः हिंसा न करके दूसरेके द्वारा मार हुवे बकर आदिका मांस खानेमें कुछ हर्ज नहीं ऐसे सुभीतेका अहिंसा तत्त्व जो बौद्धोंने निकाला था वह जैनियोंको सर्वथा स्वीकार नहीं है.
- ७ जैनियोंकी एक समय हिंदुस्थानमें बहुत उन्नतावस्थायी, धर्म, नीति, राजकार्यधुरंधरता, शास्त्रदान, समाजोन्नति आदि बातोंमें उनका समाज इतर जनोसे बहुत आगे था.”

x	x	x	x	x	x
x	x	x	x	x	x

रायबहादुर पूर्णन्दुनारायणसिंह एम. ए. बांकीपुरवाला लखे छे कं—
 ‘ जैनधर्म पढ़नेकी मेरी हार्दिक इच्छा है, क्यों की मैं ख्याल करताहूं कि व्यवहारिक योगाभ्यासके लिये यह साहित्य सबसे प्राचीन (Oldest) है. यह वेदकी नीति रिवाजोंसे पृथक् है. इसमें हिन्दुधर्मसे पूर्वकी आत्मिक-स्वतन्त्रता विद्यमान है, जिसको परमपुरुषोंने अनुभव व प्रकाश किया है यह समय है कि हम इसके विषयमें अधिक जाने.”

टी. पी. कुप्पुस्वामी शस्त्री एम. ए. एसिस्टेंट गवर्नमेन्ट मुस्लिम
 तंजोरना एक अंग्रेजी लेखनो अनुराद् त्रैलहितैषी भाग १० अंक २ मां छपा-
 एल छे तेमां जणाव्युं छे के—

१ “ तीर्थंकर जिनसे जैनियोंके विख्यात सिद्धांतोका प्रचार हुआ
 है वह आर्य क्षत्रिय थे.

२ जैनी अवैदिक भारतीय आर्योंका एक विभाग है.”

NOTE NO. 13.

“Of the two movements named above (Jainism and Buddhism), Jainism is the older.”
 P. 35 A History of India Pt. I. The Pre-Musal-
 man Period by K. V. Rangaswami Aiyangar.

“Vardhaman's family were the members
 of a sect founded some generations previously
 by Parsvanatha”. P. 36 *ibid.*

JAINISM NOT AN OFFSHOOT OF BUDDHISM.

“From the above summary of the opinions
 of scholars, it is clear that Jainism was not only
 distinct and separate from Buddhism, but that
 it had an earlier existence. If so, what was
 the position of Mahavira? That he could not
 have been the founder of the faith is evident.
 He is therefore to be considered as a *reformer* of
 the Jain faith.”

P. 12 studies in South Indian Jainism Pt. I
 by M. S. Ramaswami Ayyangar and B. Seshagiri
 Rao,

“Not only Jacobi but other scholars also believed that Jainism, far from being an offshoot of Buddhism, might have been the earliest of home religions of India. The simplicity of devotion and the homely prayer of the Jain without the intervention of a Brahmin would certainly add to the strength of the theory so rightly upheld by Jacobi. Another important testimony is that of the eminent oriental scholar Mr. Thomas who, in his article Jainism or *The Early Faith of Asoka*, inclines to the same belief.”

NOTE NO. 14.

વંડાદરામાં ભરાયેલી ત્રીજી શ્રી જૈન (સ્વેતાંબર) કોન્ફરન્સનો 12પોઈટ.

૫૦ ૩૮-૪૩.

મિ. ટિળકતું ભાષણ.

જૈન ધર્મની પ્રાચીનતા.

“જૈન ધર્મ અનાદિ કાળથી ચાલતો આવ્યો છે, એ તત્વ ખરું છે કે નહિ એ પ્રશ્ન અત્યારે ઉભો કરી તેનો ખુલાસો કરવા હું ઇચ્છતો નથી. પણ આ વાત ઇતિહાસ સિદ્ધ છે, કે જૈન ધર્મ પ્રવર્તાવનાર એવીસ તીર્થંકરે માના છેલ્લા તીર્થંકર મહાવીર ઈ. સ. પૂર્વે ૫૨૬ વર્ષ ઉપર થયા હતા. કાળ ગણવાની રીત એટલે કે સંવત્ અથવા શક ગણવાની રીતથી માલમ પડે છે કે, જૈન ખ્રિસ્તીઓનો ઇસુ ખ્રિસ્તથી, મુસલમાનોનો મહમદથી, તેમ જૈનોનો શક મહાવીરથી ચાલતો આવ્યો છે. ઇતિહાસ ઉપરથી ધર્મચાર્યના નામથી શક ચલાવવાની પહેલ જૈનોએ કરેલી જણાય છે.”

* * * * *

“એ રીતે ખીબા ધર્મો ઉપર અહિંસાની છાપ ખેસાડવામાં જય મેળવી જૈનોએ “જૈન” નામ અન્વયક કર્યું છે.”

Ft. Note X the Journal of the Royal Asiatic Society, Vol. XV, pp. 376 and 377.

Ft. Note The Journal of the Royal Asiatic Society, Vol. IX, (New Series), Art. 8,

It may be pertinent to note here that an inscription has been discovered from a temple near the village of Barli near Osian in Rajputana dated 84th year of the Nirvana of Mahavira bearing the name of the town Majjhimiki or Madhyamika mentioned in the Mahabhashya of Patanjali. The said inscription is now in the Ajmere Government Museum. The said inscription not only bears witness to the antiquity of Jainism, but also to the above remarks of Lokmanya *re* Viras era. The inscription reads as follows :--

“વીરાય ભગવતે ચતુર્ગમિતિ વસે કાયે જાલામાલિનિયે ગંતિવિટ માજ્ઞિમિકેા”

NOTE NO. 15.

MAHATMA GANDHI.

Please see views expressed by Mahatma Ghandhi on Ahimsa and causes of the downfall of India as incorporated in the Reply further on.

NOTE NO. 16.

Please see the following at p. 33 Treatise by Shrimad Buddhisagarsuri entitled “Lala Lajpatrai and Jain Dharma”.

“પાંડિત મદન મોહન માતૃકીયા વગેરે તથા ભારત હિંદુ મહાસના તે હવે હિંદુધર્મની આર્ય દેવતા, ગર્વ બોદ્ધા અને આર્ય બ્રાહ્મણ એ પ્રમાણે ધર્મની ત્રણ શાખાઓ માનેછે. કાશીમાં વિ સં. ૧૯૭૯ માં હિંદુ મહાસનાની બેઠક થઈ હતી તેમાં હિંદુ ધર્મની ત્રણ શાખાઓને આમ ત્રણ હતા”

NOTE NO. 17

“વેદોના સત્યાચાર તેજ જૈન ધર્મચાર છે. વેદોનું શુદ્ધ સ્વરૂપ તે જૈન ધર્મ છે, જૈનોની દયાથી હિંદુ આર્ય તરીકે આજખાય છે.”

From Letter addressed by Lokmanya Tilaka to Shrinad Buddhisagarsuri through Sheth Hakamchand Ishwer of Manasa. P. 61 "Lala Lajpatrai and Jain Dharma" by Shrinad Buddhisagarsuri.

NOTE NO. 18.

Hopkins, H. Wilson, Weber, Lassen, Barth and others.

"Notwithstanding the radical difference in their philosophical notions, Jainism and Buddhism, being originally both orders of monks outside the pale of Brahmanism, present some resemblance in outward appearance, so that even Indian writers, occasionally, have confounded them. It is, therefore, not to be wondered at that some European scholars who became acquainted with Jainism through inadequate samples of Jain literature easily persuaded themselves that it was an offshoot of Buddhism. But it has since been proved beyond doubt that their theory is wrong and that Jainism is at least as old as Buddhism."

Hastings, Cyclopaedia of Religion and Ethics. P. 465.

Please see note II K (VI).

NOTE NO. 19.

Jacobi, Buhler, Burgess, Hoernle, Colebrooke, Dr. Guerinot, Dr. Charpentier, Dr. Hertel,

Dr. Pertold, Dr. Helmouth, Dr. Stinkonow, Lewman Rice and others.

NOTE NO. 20 A.

"The statements in the inscription about the teachers and their schools are of no small importance in themselves for the history of the Jainas. If at the end of the first century A.D. many separate schools of Jaina ascetics existed a great age and lively activity, as well as great care as regards the traditions of the sect, may be inferred."

Page 44 THE INDIAN SECT OF THE JAINS.

NOTE NO. 20B

KALPASUTRA.

The agreement of the inscriptions with the Kalpasutra leads still further however : it proves on the one side that the Jainas of Mathura were Svetambara, and that the schism, which split the sect into two rival branches occurred long before the beginning of our era. *On the other hand it proves that the tradition of the Svetambara really contains ancient historic elements, and by no means deserves to be looked upon with distrust.*

* * * * *

It is no longer possible to dispute its authority with regard to those points which are confirmed by independent statements of other sects.
Pp. 44-45 The Indian Sect of the Jains.

Please see Note 10A—Remarks on the inscriptions “On the authenticity of the Jain Tradition” P. 180 Vienna Oriental Journal Vol. I.

NOTE No. 21.

ગુજરાતના ઇતિહાસનું મૂલ જૈન ઇતિહાસમાં છે. જૈનોએ ગુજરાતના ઇતિહાસ સંબાળી રાખ્યા છે, એમ કહીએ તો ખોટું નથી અનેક પ્રાચીન શિલાલેખો, પટ્ટકો, મૂર્તિઓ, ગ્રંથો, સિક્કાઓ અને તથા સ્થાનોમાં જૈન ઇતિહાસના સ્મરણો મળી આવે છે.

ગૌરી શંકર હીરાચંદ આગ્રા સોલંકીના ઇતિહાસ.

NOTE No. 22.

“સ્મિથ મહાશયમે ઇતિહાસિક બુદ્ધિકા સામાન્યતઃ અભાવ હૈ ”

“An English History of India.”
The Political Science Quarterly,

Shri VINAYA KUMAR SARCAR,
P. 461 Bha. Itihasa.

NOTE No. 23.

For his latest views however, please see Note II D.

NOTE No. 24,

Please see note 11A (iv).

Please also see the following in the Introduction to Jaina Sutras pt. II, p. XIV.

“It is now admitted by all that Nataputta (Gnatriputra), who is commonly called Mahavira or Vardhamana, was a contemporary of Buddha ;

and that the Niganthas (Nirgranthas), now better known under the name of Jains or Arhatas, already existed as an important sect at the time when the Buddhist Church was being founded."

NOTE No. 25.

Please see note 11A, 11E, 11F & 11G, 11K (viii)

"Parsvanatha, the Tirthankara who immediately preceded Mahavira, may also have been an historical person." P. 48 the Heart of Jainism by Mrs. Sinclair.

NOTE No. 26.

Buddhist scriptures such as महावग्ग, दीर्घनिकाय महापरिनिब्बान, अंगुत्तनिकाय, बुद्धघोषटीका contain references to jains and Jainism under the ancient name of Niganthas.

Please also see note 11A (iv) for frequent references in Buddhist Pitakas to Niganthas as opponents or converts of Buddha and his disciples.

Please also see note 11C (i).

NOTE No. 27.

The Mahaparinimobbana Sutta in S. B. E. Vol. XI, p. 106 describes Niganthas as "heads of companies of disciples and students, teachers of students, well-known, renowned, founders of

schools of doctrines, esteemed as good men by the multitude."

Please see note 11A (iv).

"Buddha Ghosa expressly states that Gosala reckoned the Niganthas lower than his own lay disciples, who form the fourth class :—As Buddhaghosha does not take umbrage at Gosalas reckoning the Bhikkhus still lower, it is clear that he did not identify the Bhikkhus with the Buddhist monks."

NOTE NO. 28,

"The Buddhist's records, however, speak of him (Gosala) as the successor of Nanda *Vakkha* and Kisa Samkikka, and of his sect, the *akelaka paribbajakas*, as a long established order of monks" P. XXIX Introduction to *Gaina Sutras* pt. II. by H. Jacobi.

NOTE NO. 29,

Please see note 11A (iv), *माज्झिम निकाय*, ३५, P. 250 Pali Text Society Edn.

NOTE NO. 30,

Please see p. 430 of *भारत वर्षकाइतिहास* by *लज्जपतगय* as also S. B. E. Vol. X. 2, p. 93 and p. 150 ch. VI the *Cambridge History of India*.

NOTE NO. 31.

"If Gainism dates from an early period, and is older than Buddha and Mahavira, we may

expect to find marks of its antiquity in the character of Gaina philosophy. Such a mark is the animistic belief that nearly everything is possessed of a soul; not only have plants their own souls, but particles of earth, cold water, fire, and wind also. Now ethnology teaches us that the animistic theory forms the basis of many beliefs that have been called the philosophy of savages; that it is more and more relinquished or changed into purer anthropomorphism as civilisation advances. If, therefore, Gaina ethics are for their greater part based on primitive animism, it must have extensively existed in large classes of Indian Society when Gainism was first originated. This must have happened at a very early time, when higher forms of religious beliefs and cults had not yet, more generally, taken hold of the Indian mind."

P. XXXIII Introduction to Gain Sutras
pt. II by Jacobi.

Please also see Dr. O. Pertold's lecture pp. 90 to 107 in *Jainetar Drashtie Jain* by Amara-vijayji Maharaj.

NOTE NO. 32.

The learned Reviewer, writing under the initials L. R. (perhaps Lajpatrai himself), reviewing the Cambridge History and referring to scholastic speculations as to things and events beyond historic range truly observes:—

"In our humble judgment these controversial guesses ought not to form part of any Indian history. They may be interesting as the opinions of "Scholars" on Indian topics, but to put them as historical facts is extremely misleading and mischievous. In this respect we are in agreement with the late Mr. Vincent Smith that no attempt should be made to write anything about ancient India as history, for any period of time earlier than 750 B. C."

P. 686 December The Modern Review.

Please see note 11K (iii) which contains the following :

"But, as we have not a single certain date in Indian history before the time of Buddha."

NOTE NO. 33.

Please see note 11A (iii).

THE FOUR VOWS OF PARSWANATHA.

Parasvanatha made four vows binding on the members of his community : not to take life, not to lie, not to steal and not to own property. He doubtless felt that the vow of chastity and celibacy was included under the last two heads, but in the two hundred and fifty years that elapsed between his death and the coming of Mahavira, abuses became so rife that the latter was forced to add another vow—that of chastity—to those

already enumerated. This he did by dividing the vow of property specifically into two, one part relating to women and the other to material possessions. Some Jains, however believe that Parsvanatha's four vows were those of non-killing, non-lying, non-stealing, and chastity, that it was the promise to keep nothing as one's own possession that Mahavira added to there, and that it was in order to keep this vow that Mahavira himself went about naked.

P. 49 'The Heart of Jainism by Mrs. Sinclair.

NOTE NO. 34.

Please see note 11C (i).

NOTE NO. 35.

Please see note as also the following :—

The characteristic feature of this religion is its claim to universality, which it holds in common with Buddhism, and in opposition to Brahmanism. It also declares its object to be to lead all men to salvation, and to open its arms—not only to the noble Aryan, but also to the low-born Sudra and even to the alien, deeply despised in India, the Mlechha.

Page 1 'The Indian: Sect of the Jains.

NOTE NO. 36.

Please see note 11D 2nd para 11K (vi), & 12 (Ante) as also the following:

“Not only these two religious teachers but also a number of others, of whom we know little or nothing more than the name, preached in a spirit of most conscientious and determined contradiction against the sanctity of the Vedic lore the sacrificial prescriptions of the ritualists, and the claims of spiritual superiority asserted by the Brahmans.” P. 150 Chapter VI., Vol. I The Cambridge History of India.

NOTE No. 37.

न शब्दो न रूपं नसो नाऽपि गन्धो
 न वा स्पर्शलेशो न वर्णो न लिङ्गम् ।
 न पृथापरत्वं न यस्यास्ति संज्ञा
 स एकः परात्मा गतिर्मे जिनेन्द्र : ॥

This is from the famous Stuti by Siddhasena Divakara styled Parmatma Stuti Dvatinshika.

Please see pp. 170 to 187 Pt. I Jamietar Drashtie Jain.

NOTE No. 38.

खमिअ खमाविअ मइ खमिअ सब्बहज्जीवीनकाये ।
 सिद्धहसास्स आलोयणह मुज्झह वइर न भाव ॥
 संथारापोरिसीसूत्र ॥

(Prayer before resting for night).

I pardon, crave pardon, on my craving,
pardon of all kinds of Jiva, Siddha witnessing,
I confess I bear no enmity.

॥ अरिहंत सखिखवं सिद्धसखिखवं साहुसखिखवं देवसखिखवं
अप्पसखिखवं इत्यादि पाक्षिक सूत्रे ॥

NOTE No. 39.

आत्मा क्षेत्रज्ञ इत्युक्तः संयुक्तः प्राकृतैर्गुणैः ।

तैरेव तु विनिर्मुक्तः परमात्मेत्यभिधीयते ॥

महाभारत ।

માત્ર જૈનાના ઈશ્વરને જગત કર્તા માનતા નથી, એમ નથી, પણ
વૈદીક મતવાળાઓમાંના યજ્ઞાઓ ઈશ્વરને જગત્ કર્તા માનતા નથી
તુઓ વાચસ્પતિ શિશ્ર સ્થોત સાંખ્ય તત્ત્વ કૌમુદી પઠ કરીકા.

Vividha Vicharamala Jain Darsana by Vi-
jayendra Suri. Also see भगवद्गीता, अ० १३ श्लोक १९-२२
and अ० १९ श्लोक १४-१६.

NOTE No. 40.

परमेश्वर्ययुक्तत्वाद् मन आत्मैव चेश्वरः

स च कर्तेति निर्दोषः कर्तृवादो व्यतस्थितः

—इतिभद्रसूत्र—

ભાવાર્થ—પરમૈશ્વર્ય યુક્ત હોવાથી આત્મા એજ ઈશ્વર મનાય છે અને તેને
કર્તા કહેવામાં હોય નથી કેમકે આત્મામાં કર્તૃવાદ (કર્તા પશું)
રહેલ છે.

NOTE No. 41.

Vividha Vicharamala Jain Darsana by
Vijayendra Suri.

"Indeed there is no more deadly insult that
one could level at a Jain than to call him a

nastika or atheist” P. 298 Mrs. Sinclair’s “The Heart of Jainism.”

An additional reason for the feeling is that put in Indian languages the term “atheist” connotes not merely non-belief in creative divinity but also non-belief in merit, demerit, other world, transmigration etc. According to Panini, Patanjali, and others.

परलोके : अस्ति इति मतिर्येषां तं आस्तिका : the contrary being नास्तिका : ॥

NOTE No. 42.

यस्य निखिलाश्च दोषा न सन्ति सर्वे गुणाश्च विद्यन्ते ।

ब्रह्मा वा विष्णुर्वा हरो जिनो वा नमस्तस्मै ॥

हरिभद्रसूरि : ॥

सर्वज्ञो जितरागादिदोषसंलोक्यपूजित :

यथास्थितार्थवादी च देवोर्हन् परमेश्वर : ॥ ४ ॥

द्वितीयाः प्रकाश : श्री हेमचंद्राचार्य कृत योग शास्त्रे ॥

अंतरायदानलाभवीर्यभोगोपभोगगा : ।

हासो रत्यरती भीतिर्जुगुप्सा शोक, एवञ्च ॥ १ ॥

कामो मिथ्यात्वमज्ञानं निद्रा चाविरतिस्तथा ।

रागद्वेषश्च नो दोषास्तेषामष्टादशाऽप्यमी ॥ २ ॥

पृ. ४-५ जैन तत्त्वादश.

NOTE No. 43.

It is apparent this and such other errors in Bharatvarshaka Itihasa are due to undue weight being given to Mrs. Sinclair’s “The Heart of Jainism” which has been avowedly written with missionary motives. It may not be out of place to quote

from Editorial Preface to the work. "They seek to set each form of Indian religion by the side of Christianity in such a way that the relationship may stand out clear. Jesus Christ has become to them the light of all their seeing, and they believe Him destined to be the light of the world. They are persuaded that sooner or later the age-long quest of the Indian spirit for religious truth and power will find in Him at once its goal and a new starting-point, and they will be content if the preparation of this series contributes in the smallest degree to hasten this consummation. If there be readers to whom this motive is unwelcome, they may be reminded that no man approached the study of a religion without religious convictions, either positive or negative: for both *reader and writer*, therefore, it is better that these should be explicitly stated at the outset". Most of the objectionable passages in Bharatvarshaka Itihasa regarding Jainism seem to have their origin in Mrs. Sinclair's work and specially her chapter on "The Empty Heart of Jainism" which is missionary writing par excellence. Please see the following:- "But time brings its revenges, and this Jain religion, cradled in the aristocracy of a military caste, was destined to become the chief exponent of a grotesque exaggeration of the principle of *Ahimsa*, or non-injury to any living being."

P. XIII Introduction to Mrs. Sinclairs.
The Heart of Jainism.

Please also see the remarks on Jain belief as to God in the same work which clearly show the influence under which Lajpatrai's remarks on the point have been made.

"Yet once again Jainism, with its explicit belief in a plurality of eternal spirits, every material entity having its own individual spirit, *jivatma*, no less expressly disbelieves in the supreme spirit, the Paramatma. Jainism is definitely atheistic, if by atheism we mean the denial of a divine creative spirit. In the philosophy of the Jains no place is reserved for God." P. XIV Ibid Here the meaning of God is restricted to divine creative spirit, while it is not so in Bharatvarshaka Itihasa". Even Mrs. Sinclair admits Jain belief in Siddha Paramatma at p. 292 ibid.

NOTE NO. 44.

Please see views of Dr. O. Pertold quoted in the reply post.

Dr. Stenkonow of Norway says :—

“આજ પણ અહિંસાની શક્તિ પૂર્ણ રૂપે જાણ્ય છે. જ્યાં કહીં ભારતીય વિચારો યા ભારતીય સભ્યતાએ પ્રવેશ કર્યો છે, ત્યાં સદૈવ ભારતનો આજ સંદેશ રહ્યો છે. આ તે સંસાર પ્રતિ ભારતનો ગગન ભેદી સંદેશ છે. મને આશા છે, અને મારો એ વિશ્વાસ છે કે—પિતૃભૂમિ ભારતના બાવી બાંધમાં ગમે તે થાયો, પણ ભારતવાસીઓનો આ સિદ્ધાંત સદૈવ અખંડ રહેશે.”

Vividha Vicharamala, The Article on Jainism by Vijayendra Suri.

NOTE No. 45

Lala Lajpatrai appears to be the *originator* of this charge of cowardice. No one has before him made the charge.

NOTE No. 46 A.

“આહસા સંબંધી ઉપર્યુક્ત આક્ષેપો તેજ લોકો કરે છે કે જેઓ જેન દર્શનમાં પ્રતિપાદિત સાધુધર્મ અને ગૃહસ્થધર્મને જાણવા પામ્યા નથી. આ બે ધર્મોની જુદાઈ સમજનાર એવો આક્ષેપ કદી કરી શકેજ નહિ.”

Vividha Vicharamala Jain Darshan by Vijayendrasuri.

Mahatma Ghandhi says on the point “A man cannot then practice Ahimsa and be a coward at the same time” see Post.

NOTE No. 46 B.

These are also novel charges never heretofore made—that of ascribing impracticability is due to want of proper acquaintance with the subject, and that of cruelty is to say the least absurd exaggeration.

NOTE No. 47.

तत्त्वार्थे श्रद्धानं सम्यग्दर्शनम् ।

i.e. Faith in substances with insight is true perception Adh. I 2 Tattvarthadhigama Sutra

अगार्यनगारश्च ।

Adh. VII 14. Tattvartha-dhigama Sutra.

(One observing vows) may be householder or homeless.

अणुव्रतोऽगरी । Adh. VII 15.

One observing minor vows is a householder.

NOTE No. 48.

COURSE OF CONDUCT.

“The doctrine of the right way for the Jaina laity differs from that for the ascetics. In place of the five great vows appear mere echoes. He vows to avoid only serious injury to living beings, *i.e.* men and animals ; only the grosser forms of untruth direct lies ; only the most flagrant forms of taking, what is not given, that is, theft and robbery. In place of the oath of chastity there is that of conjugal fidelity. In place of that self-denial the promise is not greedily to accumulate possessions and to be contented. To these copies are added seven other vows, the miscellaneous contents of which correspond to the special directions for the discipline of ascetics. Their object is, partly to bring the outward life of the laity into accordance with the Jaina teachings, especially with regard to the protection of living creatures from harm, and partly to point the heart to the highest goal.”

P. 16 The Indian Sect of the Jains.

अथैवमेतं गृहस्थानां सहपादा विंशोपका ।

इया हि दर्शिता पूज्यैः नाधिकातु प्रकाशिता ॥

Vijayalaxmi Suri

The sages have prescribed in the first Vrata for a Grahastha one and a quarter Biswa (out of 20 Biswas) Daya (Mercy) and not more.

NOTE No. 49.

CHARACTER.

In practical life Jainism makes of its laity earnest men who exhibit a stronger trait of resignation than other Indians and excel in an exceptional willingness to sacrifice anything for their religion. It makes them also fanatics for the protection of animal life. Wherever they gain influence, there is an end of bloody sacrifices and of slaughtering and killing the larger animals.

P. 17 The Indian Sect of the Jains.

NOTE No. 50.

Please see pp. XXIII & XXIV Introduction to Part II "The Gaina Sutras" by Hermann Jacobi.

NOTE No. 51.

Please see note 49.

NOTE No. 52.

"It is well established that king Kima, Sundara, or Nedumaran Pandya, who had been brought up as a Jain and was married to a Chola princess, was converted about the middle of the seventh century, by his consort and the famous saint Tirujna-nasambandar to the faith of Siva,

which was warmly supported by the Chola dynasty. King Sundara is alleged to have displayed even more than the proverbial zeal of a convert, and to have persecuted his late ex-religionists, who refused to apostalize, with the most savage cruelty, inflicting on no less than eight thousand innocent persons a horrible death by impalement.

NOTE NO. 53

Please see the following remarks of Dr. Johannes Hertel post.

“They (the Jains) not only promoted their religion, which taught their countrymen a pitiful behaviour towards man and animals.”

NOTE NO. 54

“This influence of the laity has become in course of time, of great importance to Indian Art, and India is indebted to it for a number of its most beautiful architectural monuments, such as the splendid temples of Abu, Girnar and Satrunjaya in Gujarat.”

P. 19 The Indian Sect of the Jains.

Ft. Note. The persecution is described in the 62nd and 63rd Tiruvalladal (Wilson, Mackenzie Mss. 2nd ed., Calcutta, 1828, p. 41). The Story is repeated in Rodriguez (the Hindu Panthion, Madras, 1841—5), illustrated by a plate depicting the horrid tortures of the victims; also by Gribble in Calc. Rev 1875, p. 70; and by Elliot, coins of Southern India (1885), p. 126, The Pandya King is named Nedumaran in the Piriyapurana (Ind. Ant., XXII, 63). P. 454-55 Vincent A. Smith's "The Early History of India" 3rd Edn.

NOTE No. 55.

“માહત્ત, સંસ્કૃત, ગુજરાતી, હિંદી અને તામીલ ભાષામાં પણ જૈન સાહિત્ય પુષ્કળ લખાયેલું છે.”

इतिहासतत्त्वमहोदधिं आचार्य विजयेन्द्रसूरिः—

मीमंभयानंद शताब्दी धर्म परिषदां “जैनदर्शन” पर वंचायलो निबंध

NOTE No. 56.

Prof. Johannes Hertel :—

“They are the creators of a very extensive popular literature.”

JAIN INFLUENCE.

“They did not rest content with explaining their own teaching in Sanskrit works ; they turned also to the secular sciences of the Brahmanas. They have accomplished so much of importance, *in grammar, in astronomy*, as well as in *some branches of letters*, that they have won respect even from their enemies, and some of their works are still of importance to *European science*. In Southern India, where they worked among the Dravidian tribes, they also advanced the development of these languages. The Kanarese literary language and the Tamil and Telugu rest on the foundations laid by the Jaina monks. This activity led them, indeed, far from their proper goal, but it created for them an important position in the history of literature and culture.” P. 22 The Indian Sect of the Jains.

NOTE No. 57.

Please see Note No. 4.

Please see Note No. 36.

NOTE No. 58.

जैन साहित्य सम्मेलन—कार्यविवरण

जैनसाहित्यमें धर्तिहासके साधन—लेखक मुनिराज श्री विष्णुविनय

जैनोके 'कथासाहित्य' के विषयमें डॉ. हर्टल, अपने एक आर्टिकलमें लिखते हैं:—“इंडियाका प्रायः समस्त कथासाहित्य, उचित रीतिसे जैनो-काही हैं। और यह साहित्य जितना गद्यमें लिखा हुआ है, वहाँतक सचमुच उस बोलनेमें आती हुई संस्कृत भाषामें रचनेमें आया है”

“The Jains always endeavoured to raise the morals of their countrymen ; while Hindu authors do not shrink from most obscene stories, as is clear from Prajapati myths in the Rigveda, in the Brahmins, and from many stories in the Mahabharata and in the Puranas, stories which no Jain ever would have related” (Extract from Hertel's letter the Oc. 29—1911).

NOTE No. 60.

H. H. Maharaja of Mysore in his speech at All-India Jain Conference held at Cravana Belgola says :—“It is not merely that Jainism has aimed at carrying Ahimsa to its logical conclusion undettered by the practicalities of the world ; it is not only that Jainism has attempted to perfect the doctrine of the spiritual conquest of Matter in its doctrine of the Jiva,—what is unique in Jainism among Indian religions and philosophical systems is that it has sought Emancipation in an upward movement of the spirit towards the realm of Infinitude and Transcen-

dence,—and that it has made Power, Will, Character in one word Charitra, “an integral element of perfection side by side with Knowledge and Faith. And Jainism has sought a harmony of all religions and of all philosophical and dialectical standpoints, in its Sarvadharmā, and its Anekantavada. At the other end of the scale, in its rock-cut sculptured architecture, Jainism has created the new style, and carried it to a pitch of excellence which places the glories of Mount Ābu side by side with the Mausoleum of the Taj among the architectural wonders of the world.”

P. 67 The Jain Gazette 1925 Vol. XXI,
Nos. 3, 4 & 5.

NOTE No. 61A.

“In the departments of Logic and Metaphysics it attained the very highest development and method. There are not many metaphysicians in India like Umaswami who flourished in the first century A.D., or many logicians like Siddha Sena Divakara of the 6th and Akalanka Deva of the 8th century A.D.”

SATISHCHANDRA VIDYABHUSHAN,

M.A., PH. D., M.B.A.S.,

T. A. S. B., J. B. S.

NOTE No. 61B.

Dr. Satishchandra Vidyabhushan in his presidential address at the Jain Literary Conference at Jodhpur said :—

“It is known to all that the Brahmanic philosopher Kanada the founder of the Vaishesika philosophy laid down six categories all included under the head “It is or Existence”, Later commentaries added another category called ‘Non-Existence or it is not.’ The Buddhists astonished the world by declaring that Nirvana or Sunyatva was that which transcended four conditions, viz. Existence, Non-Existence, both and neither (Assti, Nasti, Ubhaya, Anubhaya, Iti Chatuskoti Chanirmuktam Sunyatvam. But the Jain doctrine of ‘Syadvad’ had laid down even conditions which we believe include all possible alterations.” P. 21 Report Jain Sahitya Sammelan. Pt. I 1916.

NOTE No. 61 C.

Anand Shanker Bapubhai Dhruva of the Hindu University in one of his lectures in Gujarati speaking about the famous Jain logical doctrine of સ્યાદ્વાદ said as follows :—

“ સ્યાદ્વાદનો સિદ્ધાંત ” અનેક સિદ્ધાંતો અવલોકીને તેને સમન્વય (અર્થાત્ મેલાપ) કરવા છાતર પ્રગટ કરવામાં આવ્યો છે. સ્યાદ્વાદ । એકીકરણનું દૃષ્ટિવિંદુ અમાર્ગસામે ઉપસ્થિત કરે છે. શંકરાચાર્યે સ્યાદ્વાદઉપર જે આક્ષેપ કર્યો છે તે મૂલ રહસ્યસાથે સંબંધ રાખતો નથી. એ નિશ્ચય છે કે વિવિધ દૃષ્ટિવિંદુઓ દ્વારા નિરીક્ષણ કર્યા વગર કોઈ વસ્તુ સંપૂર્ણ સ્વરૂપે સમજવામાં આવી શકે નહીં. આ માટે સ્યાદ્વાદ ઉપયોગી તથા સાર્થક છે, મહાવીરના સિદ્ધાંતમાં બતાવેલ સ્યાદ્વાદને કેટલાકો સંશયવાદ કહે છે, એ હું નથી માનતો. સ્યાદ્વાદ સંશયવાદ નથી કિંતુ તે એક દૃષ્ટિવિંદુ અમને મેલવી આપે છે. વિશ્વનું કેવીરીતે અવલોકન કરવું જોઈએ એ અમને શિખવે છે.

NOTE No. 61 D.

श्री सिद्धसेनार्दनाकर having in view the स्याद्वाद doctrine of the Lord says in one of his beautiful स्तुति.: -

‘ उद्धाविव सर्वोऽन्धवः समुदीर्णास्त्वयि नाथ ! दृष्टयः ।

न च तासु भवान् प्रदश्यते प्रविभक्तासु सरित्स्वबोदधिः ॥

PART III.

DRAFT NOTE.

The following is the draft note prepared by the Jain Association of India, at the request of Shriyut Lala Lajpatrai, for publication in his book “भारत वर्षका इतिहास” instead of the matter regarding “Jainism” that appears in the first edition of the book.

जैनलोग अपने धर्मको अनादि मानते हैं, परंतु इस अवसरिणीकालमें जैनधर्मके आदि प्रवक्तर्क श्री रिषभदेवजी माने गये हैं। यह रिषभदेव चौवीसमेंसे पहले तिर्थकरथे।

यद्यपि श्री रिषभदेवजीकी विद्यमानता इतिहासकी पटुचसे पहले की है, तथापि उनकी मूर्त्तिकी पूजातो भगवान महावीरके निकट समयमेंभी होती थी, यहवात शिलालेखों और प्रतिमा लेखोंसे सिद्धहो चुकी है।

भगवान श्री पार्श्वनाथस्वामी और श्री महावीर स्वामी जैनोके तेइसमें और चौवीसमें तीर्थकरथे, अंतिम तीर्थकर श्री महावीर (वर्धमान) ने पूर्व तीर्थकरों द्वाग उपहिष्ट धर्मका पुनउद्धार मात्र किया है। मगर मूलतत्त्वतो वोका वोही रहा है जोकी श्री रिषभदेवजीसे चला आया है।

अतः यह कहना “कि श्री महावीरने एक नवीन संप्रदायकी नीवडाली” यह भ्रममूलक है। और श्री महावीरके प्रचारित शासनका स्वीकारकर श्री पार्श्वनाथजीके विद्यमान साधु श्री महावीरके संप्रदायमें संमिलित हो गये।

जैनोके कल्पसूत्र तथा श्री भागवत पुराणादि प्राचीन ग्रंथोंमेंभी श्री रिषभदेवजीके आदि तीर्थकर होनेका उल्लेख है।

डॉक्टर. हर्मनजेकोबी डॉक्टर. बुल्हर आदी पाश्चात्य विद्वान और लोकमान्य तिलकादि भारतीय विद्वानभी जैन धर्मकोवेद धर्म जितनाही प्राचीन और स्वतंत्र मानते हैं.

पाश्चात्य विद्वानोंने श्री महावीर और श्री पार्श्वनाथको ऐतिहासिक पुरुष माने हैं। औरजै नधर्म उससमयसे चला आता है कि जिससमय तक इतिहास नहीं पहुंचसक्ता यह बात बिलकुल सप्रमाण सिद्ध हो चुकी है.

जैन धर्म बौद्ध धर्मसे सर्वथा पृथक् है दोनोंमें जैन बौद्ध कुछ शाब्दिक और सांप्रदायिक समानता इसलिये हैं कि भगवान महावीर और शिक्षा. भगवान बुद्ध समकालीन थे, बौद्ध मृतक पशुके मांसका भक्षण निर्दोष समझते हैं और इस मांस भक्षणको वो हिंसा जन्य पापसे दूषित नहीं मानते तथापि रसलौल्यसे और प्रवृत्ति दोषसे बहुत लोग जीते जानवरोंको मारकेभी खाते हैं. और उसमें दोष नहीं मानते

और जैन लोग यथार्थ रूपसे अहिंसाके प्रतिपालक हैं. जैनसाधु पूर्ण रूपसे शास्त्र विहित अहिंसाको आचरणमें लाते हैं और गृहस्थ सांसारिक कार्योंको लक्षमें रखकर यथासाध्य अहिंसाका पालन करते हैं। गृहस्थोंके लिये निरपराधी मनुष्यही नहीं बल्के पशुपक्षि तकको सताना पाप है.

और साधुओंके लिये तो अपराधियोंकोभी क्षमा देनेका विधान है. जैन गृहस्थका अहिंसा व्रत साधुके अहिंसाव्रतसे बहुत छोटा है—अर्थात् साधु निसबत सोलहवें हिस्सेमें स्थित हैं.

“अतः अहिंसाका सिद्धान्त जैनोः चरम सीमातक ऐसा पहुंचा दिया कि कुछ लोग जैन होना पहेले दर्जेकी कायरता समझते हैं.”

यह गुप्त आक्षेप सर्वथा अयोग्य हैं।
 ओने स्वधर्म स्वदेशके रक्षणार्थ बड़े बड़े मारी युद्ध किये हैं।
 यह इतिहास सिद्ध है।

भगवान महावीरजीका श्रावक श्रेणिक उर्फ बिबसार, उदायन, चेडा, चंडप्रद्योत, कूणिक, कुनाल, चंद्रगुप्त, संप्रति, खारवेल, हर्षवर्धन, शिलादित्य, आम, वनराज, और कुमारपाल यह सब जैन थे—और स्वधर्म स्वदेश स्वप्रतिज्ञाके रक्षणार्थ इन्होंने अनेक युद्ध किये थे।

बेशक व्यर्थके कलह, और निष्कारण युद्ध वा मारकाट को जैन लोग अनुचितही समझते हैं। अहिंसाका सिद्धान्त शान्तिजनक सात्विक और सामाजिक संगठन करनेवाला होनेसे नैतिक और राजकीय दृष्टिसे महत्व पूर्ण है।

जैन लोग ईश्वरमें कर्तृत्वका इनकार करते हैं।
 अस्तित्वका नहीं। जैनोंमें अरिहंत व सिद्ध
 परमात्मा- सर्वज्ञ जीवनमुक्त और मुक्त परमात्मा
 जीवकर्म. माने गये हैं युरोपिय कमेटी देह-आत्माको

भिन्न नहीं मानती है, न तो ईश्वरमें सर्वज्ञत्व आवश्यक समझती है अतः दोनोंका मुकाबला अयोग्य है। जैन दर्शनमें जीव और कर्मका सिद्धान्त शास्त्रीय रीतिसे भेदोपभेद सहित वर्णित है। और वृक्षादि सजीव हैं ऐसा प्रसिद्ध-विज्ञान शास्त्री जगदिशचंद्र बोजने प्रयोगभी कर दिखाया है।

जैनोंके आचार दो भागोंमें विभक्त है। एक भागमें :
 मुनियोंका आचार है और दूसरे भागमें
 जैनाचार गृहस्थोंका-गृहस्थोंमें भी लघुव्रत धारण करने
 वाला व्रती और सम्यक्त्व धारण कर मात्र जिनदेव गुरु
 और धर्म में ही श्रद्धा रखनेवाले अव्रती कहलाते हैं।

साधु हिंसा झूठ, चोरी, कुशील और परिग्रह इन पांच पापोंका सर्वथा त्याग करता है। गृहस्थ व्रती और अव्रती अपनी शक्ती और सांसारिक परिस्थितिके अनुसार त्याग

एर. हम तरह प्रवृत्ति और निवृत्ति दोनोंको लक्षमें रखने वाले मनुष्य ही सर्वथा जैन आचारका पालनकर सका है. धार्मिक आज्ञाओंको व्यवहारमें भी ओतप्रोत होनेसे जैन मनुष्य जीवनके साधारण संग्रामोंमें नैतिक बल युक्त होनेसे सुदृढ़ और न्यायी होते हैं. प्राणी मात्रकी रक्षा फरमाने वाला जैनाचार वीर हृदय वालेही पालसक्ते हैं. निर्बल मनुष्य किसी तरह भी नहीं !

नैतिक और सामाजिक दृष्टिसेभी जैनाचार सर्वोत्तम है ऐसा पश्चात्पानीति और समाजशास्त्र वेत्ता ओंकाभी मत है, —पशुपक्षी और मनुष्य सबके साथ जैन जनता समष्टि रूपसे वर्तावष्क सरीखा दयार्द्र और न्याय पूर्ण है ।

भारत वर्षमें वरंवार पडते दुष्कालोंमें जैनोंने अपनी उदारता से इसबातकी बिलकुल निर्भ्रांत करदिया है.

श्वेतांबर और दिगंबर नामक जैनोके दो संप्रदाय

श्वेतांबर	अनेक साधुओंके श्वेतवस्त्र पहननेसे या नग्न
दिगंबर	रहनेसे उपलक्षित हुये हैं.

बौद्धधर्म माननेवाली जातियां आजभी राज्य कर रही हैं—
जापान इसका ज्वलंत उदाहरण है जैनधर्मानु
जैनधर्मका यायिओंका सार्वभौम राज्याधिकार इतिहास
प्रभाव कालमें चंद्रगुप्त के समय में ही था. भारत
वर्षके इतिहासकी आलोचना सर्व देशी वा
बहुदेशीय राज्यकरनेवाली वा सत्ता रखने वाली जातिओं के
लांक सामान्यपर पडते प्रभावसे हो सकती है.

तथापि कुछ स्थानों में जिनराज्यों के जैनी राजा हुंए
उन राज्यों में हमेशा सुखशांति व समृद्धि रहि है।

गुजरातका इतिहास यह बतलाता है कि जैनधर्मानु—
यायि व्यक्तियां जिनराज्योंमें जबतक अधिकाधिक सिंहासना-
रूढ रही तबतक उन राज्योंकी उन्नति ही होती रही ।

और अपनी वीरताकाभी अद्भुत परिचय देती रही ।

अतः यह कहना कि जैन और बौद्धधर्म के कारण भारतका अद्यःपात हुआ यह केवल भ्रमही नहीं किंतु ऐतिहासीक असत्य है । महात्मागांधी और अन्यान्य इतिहास ज्ञोंने सिद्धकिया है कि भारतके अद्यःपातके मूलकारण स्वार्थ परायणता, अंतरकलह, व्यसन, अनीति, धार्मिक असहिष्णुता, और सार्वभौमराज्यकी तादृश सन्नितिका अभाव है. जैनाचार से देशकी होती पायमाली कितनी रुकी है इसको निष्पक्ष दृष्टिसे पढ़ने वाले इतिहासज्ञ जानसक्ते हैं. कारणके जैनाचारसे उपरोक्त पायमालीके कारण निर्मूल होते रहे हैं.

जैनाचारमें व अहिंसाके सिद्धांतमें स्वदेश रक्षासे असावधान करनेवाला कोई तत्व नहीं है.

पाश्चात्य विद्वानों का मत है कि अहिंसादि सिद्धांत, नैतिक, सामाजिक, और राजकीय विविध कूट प्रश्नोंका निराकरण करनेमें अमोघ शस्त्र है ।

जैनोंने विद्या, कला, साहित्यभी उच्चतर प्राप्त किया है जैन शिल्पकलासे मध्य कालीन समयमें गुजरातमें बडती हुई मुसलमानी शिल्पकला पर प्रभाव डालकर प्राचीन आर्य कलाकों टिका रखा है. आबूके और राणकपुरके जैनमंदीर और प्रभासपाटणका हिंदुमंदिर इसबातका दृष्टान्त है.

जैनोंने संस्कृत साहित्यमेंभी बहुत भारी हिस्सा दिया है.

उत्तम तत्वज्ञान और स्यादवाद नामक न्याय बुद्धि की पराकाष्ठा दिखाता है प्राकृत साहित्य तथा बहु देशीय भाषाओंके साहित्यका उद्भव जैनोसे ही खासकर हुआ है ।





